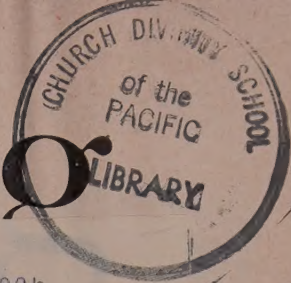


# The Living CHURCH

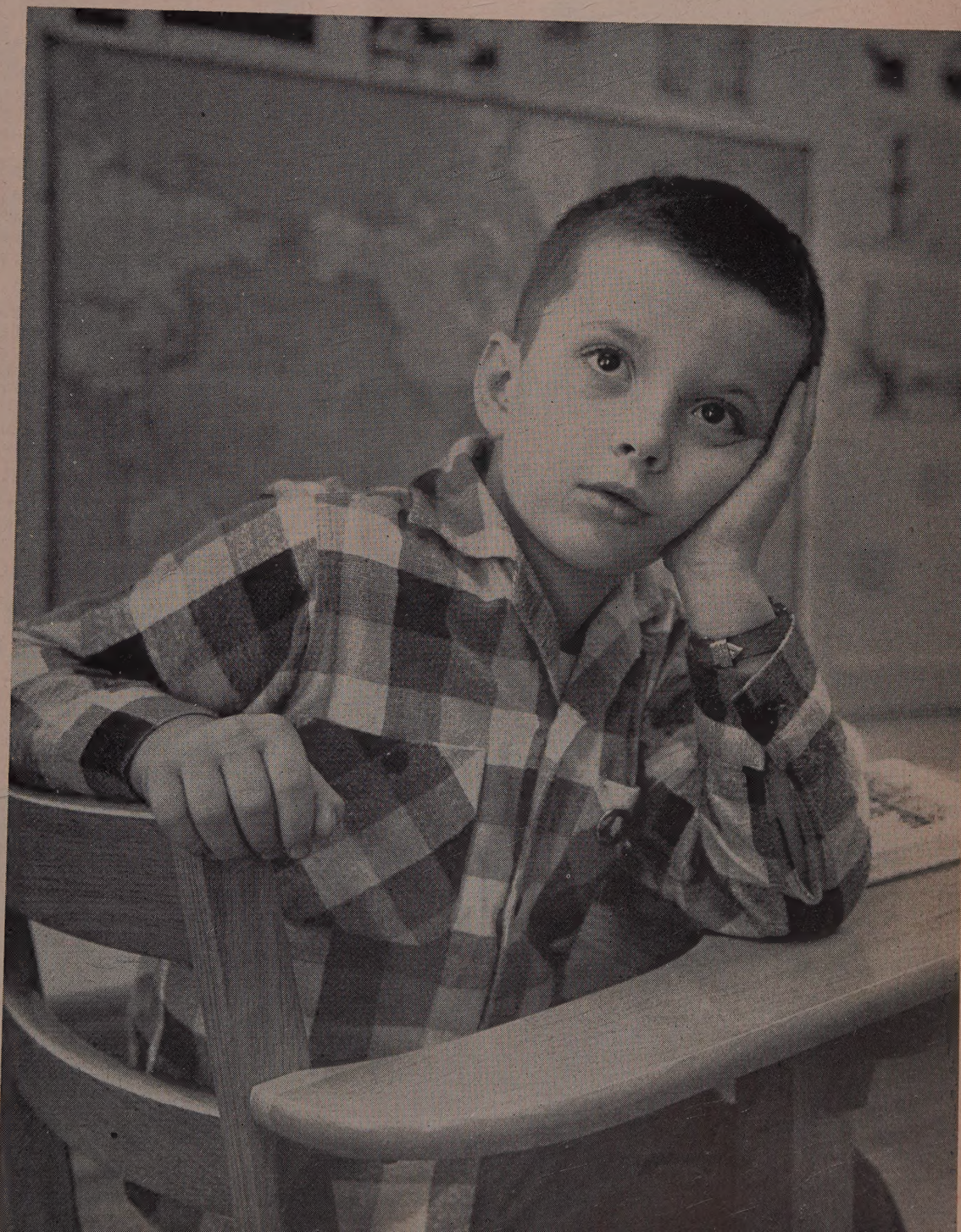


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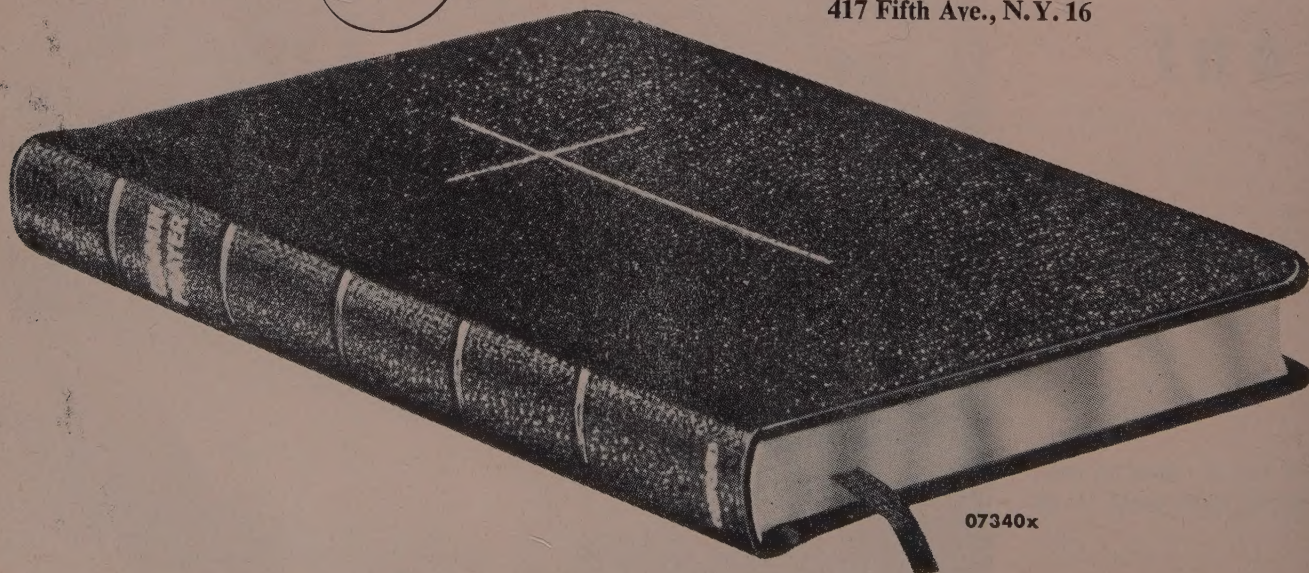
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Volume 138 Established 1878 Number 6

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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## THINGS TO COME

### February

8. Quinquagesima
9. Installation of the Rt. Rev. John P. Craine as Bishop of Indianapolis. Puerto Rico convocation, to 10.
11. Ash Wednesday
13. World Day of Prayer, sponsored by the United Church Women.
15. First Sunday in Lent  
Brotherhood Week, National Council of Christians and Jews, to 22.
17. National Council, Greenwich, Conn., to 19.
18. Ember Day
20. Ember Day
21. Ember Day
22. Second Sunday in Lent  
Washington's Birthday, Corporate Communion for Men and Boys.
24. St. Matthias
25. General Board Meeting of the National Council of Churches.

### March

1. Third Sunday in Lent
8. Fourth Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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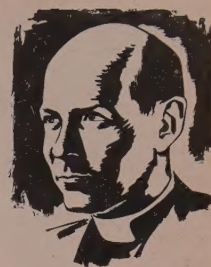


## The Harper Book for Lent 1959

# THE Slow of Heart

By MATTHEW M. WARREN

Headmaster, St. Paul's School



The richness of Christian life is the theme of this new devotional book. Wise religious values combined with a high degree of literary skill mark it as a thoughtful, polished addition to Harper's Lenten series.

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## A MONTH WITH THE MASTER

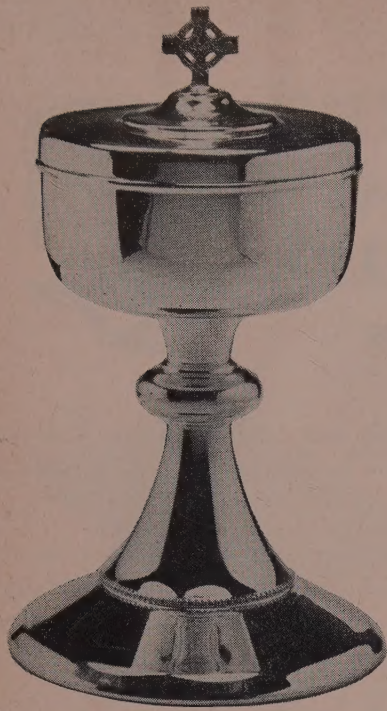
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## Who Gets the Awards?

A great amount of effort is spent in the average Sunday school to record the attendance. Whatever system has been established, it is usually carried out faithfully, and the records published. No matter how poor the *teaching* may be in the various classes, attendance records are kept carefully. This is partly a matter of week by week statistical comparison. The idea seems to be in answer to the question, "How are we doing? Are we slipping or improving?"

One system, long in vogue, is to have the secretary announce, at the close of each Sunday's session, the attendance for the day. Often the board in the parish hall, with moveable cardboard numerals, gives the precious figures: Attendance for today, a year ago, record for this year, number tardy, number of new pupils. (They never report the number of pupils dropped from the roll because they haven't been seen for a long time.) Then the banner may be given to the class with perfect attendance, or all the perfect classes noted. The offering for today and for a year ago is also posted. This is supposed to stimulate effort by all.

Sometimes a parish prints in the bulletin the names of every child, class by class, who has had perfect attendance for the month. Often the names are printed of those who have not missed since the start of the year. In any case, separate class records are built up over the year, and show the performance of each pupil for the 40 or less Sundays when there were sessions. (Attendance is seldom kept for the summer months.)

### High Pressure System

The annual graduation or closing Sunday each June is usually the occasion for the climax of the year's record-taking, when all children with perfect attendance, or nearly so, are recognized and receive awards. The clergy all know the angry parents who claim, "But I *know* my child hasn't missed a single time all year!" Nothing was claimed or noted about the regular presence of the parents.

A new idea about attendance is now dawning on the better parishes. Why do children come regularly? Why do some come infrequently? The answer is that they come partly because they *want* to and partly because they are not *prevented* by distance, weather, sickness, or family trips. And why do they stay away? Because they are not interested, or are prevented in these many unavoidable ways. Our problem, then, is not to try to stimulate the child to come to earn some badge or recognition, but because he has

found the Sunday morning experience so joyful and appealing that nothing can keep him away.

I repeat what I have said frequently: The attendance record of the class, is *the mark the teacher gets* for faithful and effective teaching. True, we cannot blame the teacher entirely for every absentee, but the right emphasis is here: They come because they wouldn't miss unless prevented physically. (This is true of adult attendance, too, if we would face it.)

### Recognizing the Teachers

Let us, then, place larger emphasis on recognizing and applauding the work of our teachers. I propose that, instead of announcing that "Class 5B was perfect," or that "These children in 5B did not miss for four Sundays," we state, "Miss Johnson's fifth graders have not had an absence for five weeks. Congratulations, Miss Johnson!"

I would go a step further. I would require and keep a record of homework done, especially memorization. I would record whether the parents attended with the child, and publish this information, thus letting it be known what we expect. It is possible to go a step further, if the parish leader is actually working closely with the teachers. I would note every teacher's attendance, preparation, and success by such a code as this: *Att*=attended and on time; *LO*=lesson outline; *Perf Cl*=perfect class attendance; *Exc Abs*=excused absence, reported in time and provision made for supply teacher. Thus, a list published after, say, a quarter of 13 weeks, might read: "Miss Smith—*Att*, 12; *Exc Abs*, 1; *LO*, 10; *Perf Cl*, 9."

And while we are at it, let's call the teachers forward on graduation Sunday and give awards for their year's work on some such basis as this.

After all, we are learning the faith by practicing it. The first lesson of Sunday is to be there, with the brethren. We try to fit the experience to the age of each, but always we want parish life to be attractive and helpful. People of all ages will come if the parish fellowship is filled with meaning and warmth. No artificial, high pressure scheme will accomplish this.

## ANGLICAN CYCLE OF PRAYER

February

8. Bangor, Wales
9. Barbados, West Indies
10. Barrackpore, India
11. — — —
12. Basutoland, South Africa
13. Bath and Wells, England
14. Bathurst, Australia

## A Friend and Helper

**THE SLOW OF HEART.** By **Matthew M. Warren.** Harper's. Pp. 124. \$2. The Rev. James Dyar Moffett, who reviews the book, is the Episcopal Church's representative at the University of Wisconsin-Milwaukee.

There is a word about "the seeming unreality of the spiritual life." It is an honest comment, all too honest. So many devotional writers fail to concretize their words in the stubborn facts of life, and thus their words seem irrelevant and unreal. With *The Slow of Heart*, by Matthew M. Warren, it is different, and a page or two will give evidence of a refreshing and bracing difference. The book is instinct with life as we find it, addressing itself to those who desire to live spiritually within a very real and unspiritual world.

This is the Harper's book for Lent this year, written by the headmaster of St. Paul's School, Concord, N. H. It is based upon the favorite and familiar Prayer of Thanksgiving after Holy Communion. A little book, of eight brief essays in meditation, it will serve as a friend and helper to those who read it with good care and conscience. Although it concerns itself with spiritual matters, it never tempts us away from the daily round and the common duty; it prepares us rather to confront the real world with the inspiration and strength of our faith.

It is sensitive and skilled in style, with shy raids upon the poets, and with the Holy Scriptures always in mind. The substance of what it says is a plain reading of our lives in the light of God. It is truly devotional, that is, devoted to a commentary on some of the major words of our common worship.

A suggestion: This little book could be used by small groups in shared reading. It could serve as a meditation during the Holy Communion or at the conclusion of the services. It should be read by many Churchmen, most especially those who have found other devotional manuals to be of little profit to them. This is spiritual writing at its rare best.

JAMES DYAR MOFFETT

## A Layman's Book

**WE HAVE A GOSPEL.** By **J. S. Brewis.** Longmans. Pp. 120. \$1.50; paper, 90 cents. Reviewed by the Rev. Charles T. Gaskell, rector of St. Mark's Church, Milwaukee, Wis.

In his foreword to J. S. Brewis' *We Have A Gospel*, the Bishop of London reminds



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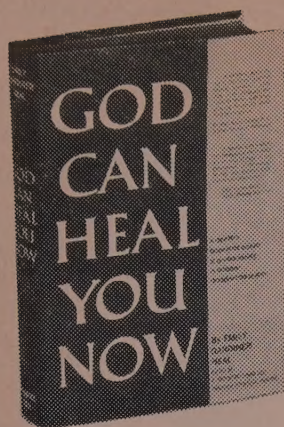
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us that "Lent is a time when we specially remember our call to perfection and brace ourselves for the effort to answer it."

The rector of St. James, Piccadilly, has written this little book in an attempt to assist us in this search after perfection. In the opening chapter he points out that the Gospel which resides in Christ has an answer for all the needs of man — the demands of the human heart, the distressed cries of man, the need for purpose, the quest for beauty of character. From this point on the book becomes an exposition of Christian witness and some of the God-given means for attaining the goal.

First, some helpful suggestions are made on the use of the Bible as a primer of witness. The fruits of the Christ-life are then unfolded in several succeeding chapters: peace and forgiveness, power that breaks down social barriers, guidance for vocation, life in God's family, the Church, and the transforming nature of the sacrament of the altar.

Though the contents are rooted in faith in our Lord as a Person, the sacraments are not neglected. The author makes a strong brief for the sacrament of penance as a "voluntary" means of grace within Anglicanism (pp. 67f) emphasizing the depth of repentance and "assurance of forgiveness" involved. The meditation (that's what each chapter is) on the eucharist expounds simply yet beautifully the "mystery" of the sacrament and its corporate nature. The concluding chapters contain an analysis of the distinctive marks of the Christian life. The usual marks are discussed (courage, zeal, humility, etc.) with the fascinating inclusion of a chapter on "recovery." Fr. Brewis finds the secret of sainthood in "inspired imagination ('character') rising to meet providential opportunity."

The style throughout is cryptic and penetrating. This is a layman's book for Lent; but clergy will find here that brevity of expression and succinct presentation of the faith that most of us look to as the epitome of good preaching or teaching.

CHARLES T. GASKELL

## **"Consult the Bishop"**

**WITHIN THE GREEN WALL.** The Story of Holy Cross Liberian Mission 1922-1957. By the Rt. Rev. **Robert Erskine Campbell**, O.H.C., Formerly Prior of Bolahun and Bishop of Liberia. Holy Cross Press, West Park, N. Y. Pp. ix, 242. \$3.25; paper, \$2. Reviewer Marion G. White is wife and homemaker to the Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., and honorary canon of All Saints' Cathedral, Milwaukee.

**F**rom two small mud huts, assigned to three Christian missionaries by a friendly native chief in the "hinterland" of Libe-

ria, has grown, in the short space of 25 years, the flourishing Holy Cross mission of Bolahun with its church, monastery, convents, hospital, schools for boys and girls, staff houses and native huts, as well as numerous preaching stations. It is a record of achievement rarely, if ever, equalled in the long history of the Church. Told by Bishop Campbell in *Within the Green Wall* (not to be confused with Fr. Hughson's earlier *Green Wall of Mystery*, 1928), it is a story of almost insurmountable hardship, sometimes discouragement, always material insecurity, but with an ever discernible thread of complete reliance on God and perfect confidence in the great underlying missionary motive.

Feeling, in 1922, that the time had come to enter the foreign field, the Holy Cross Chapter passed a resolution which contained the phrase: "Naturally a religious order would seek admission to the most neglected part of God's vineyard." The "hinterland" of Liberia, under the jurisdiction of Bishop Overs, proved to be just such an opportunity. The author of this book was one of the three pioneer missionaries sent to that little known land, and he served as the first prior until his election as Bishop of Liberia in 1925. During the years since he has been in close touch with its triumphs and discouragements. In fact the reader fairly holds his breath as he reads of that dark day of inevitable reaction in 1927, after the first successful years, when the entire staff concurred in a recommendation to the Superior in America that the mission be closed. But the Superior cabled "Consult the Bishop," and it was his immediate decision that the work should go on.

It may be pointed out here that the Holy Cross Mission receives no financial help from the National Council, although it works harmoniously with the National Church and under the jurisdiction of the Bishop of Liberia.

The background material supplied in the early chapters of the book brings to mind much that is interesting in the establishment of the freed slave colony in Liberia, with its republican form of government. There is also clear and necessary history of the "dark continent," with descriptive chapters on the people and their culture which set the pattern for the work of the mission. Bishop Campbell constantly affirms the intention to try to bring to the natives health, religion, and education to fit them for life in their own environment, not desiring to make them conform to the white man's pattern. Some adaptations of Christian practice to native culture may seem strange unless viewed in that light.

Mention must be made of the contribution of the Sisters of the Holy Name, Malvern Link, England, who came to the mission in 1930, to develop the work among the native women and establish a school for girls. The account of those first five courageous women reads like an ad-

enture story, shot through with charming humor and real selfless dedication.

The book is easy to read, full of information and inspiration. Practically speaking, it might be improved by the inclusion of a more complete map of Liberia and surrounding countries, since in most classes available to the average reader Liberia is a very small spot on a very large continent, with practically no places named. And this reviewer also feels more at home with a book where some help is given in the pronouncing of strange names.

MARION G. WHITE

## Ups and Downs

**SAINT THOMAS CHURCH** in the City and County of New York 1823-1954. By **George E. DeMille**, Canon of Albany. Church Historical Society, 606 Riverside Place, Austin 5, Tex., 1958. Pp. vii, 198. \$3.

**SAINT PAUL'S AND SAINT MATTHEW'S.** A History of the Episcopal Church in Mexico, Missouri. By **The John Waggetts**. Presumably available from the Rev. Benjamin Harrison, 404 E. Summit St., Mexico, Mo. No price given.

Parish histories are of various sizes, shapes, and descriptions. To record its progress to date, St. Thomas Church, New York City, chose the Rev. George E. DeMille, already known through his *Episcopal Church Since 1900* and other works.

It is interesting to go through this straightforward account and to note the ups and downs of one of the best known parishes in the Episcopal Church (among the "downs" are Churchmanship disputes, the paying of one rector — later consecrated a bishop — \$2,500 to resign, the survival of two disastrous fires). The pictures add greatly to the charm of Fr. DeMille's account. St. Matthew's, Mexico, Mo. (the reactivation of the former St. Paul's) has chosen a more modest means of telling its story. This consists of neatly mimeographed sheets, clipped together in such a way that each year the past year's record can be added to the back of the folder. Here is an idea for other congregations.

F.C.L.

## For "Doubting Thomases"

**THE MINISTRY OF HEALING.** By the Rev. **John Ellis Large**, D.D. Foreword by the Rev. **Horace W. B. Donegan**, S.T.D. Morehouse-Gorham. Pp. 182. \$3. [The Bishop of New York Book for 1959.] Reviewed by the Rev. William H. Baar, Episcopal Chaplain at the University of Chicago.

At the end of one of his chapters in *The Ministry of Healing*, the Rev. John Ellis Large includes a postscript for

"Doubting Thomases." As a matter of fact, however, this whole book should be a revelation to those who have doubts about the reality of spiritual healing.

By spiritual healing Dr. Large means a cure that starts in the soul, where many an illness has its beginning. The wear and tear of the sick soul on the body often results in physical illness, contends the author, and in these cases physical healing awaits the healing of the soul. This healing can come through prayer and confession, but is not always what one would describe as "miraculous."

But it is wrong to rule out the miraculous, says the author, and in several eloquent chapters he discusses medical

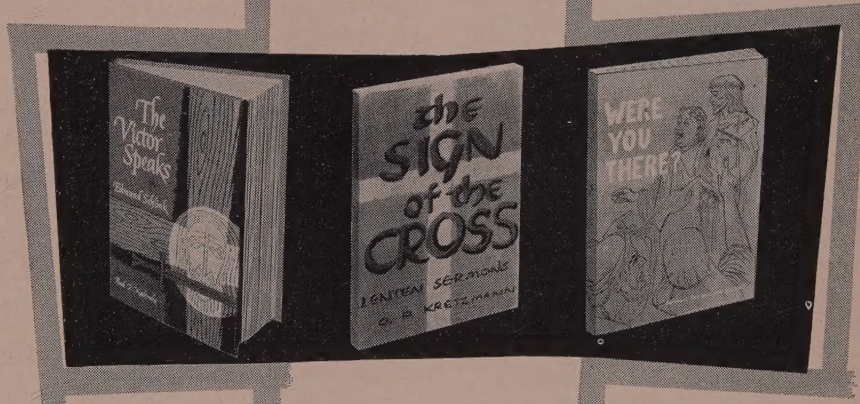
diagnosis of non-medical cures at the Bureau of Medicine at Lourdes and elsewhere. An Anglican reading this book may at first be surprised at the prominence given the experiences of healing at Lourdes, but, as Dr. Large points out, the miracles that occur at Lourdes may happen anywhere, but no where else have they had such a history of careful medical study and attestation. These "miracles" do not contradict the "laws" of nature; they supersede them, says the author.

In concluding the book Dr. Large gives several case-histories, two from Lourdes and one from out of his own experience. His analysis of a Church of England com-

*Continued on page 20*

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# The Living Church

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

Quinquagesima  
February 8, 1959

## ECUMENICAL RELATIONS

### The Pope's Meeting

Pope John XXIII, who apparently has not read secular press reports labeling him as an "interim" and "quiet" leader of the Church, has told a group of cardinals that he intends to convene an ecumenical council of the Church at some unannounced date in the future.

According to Vatican sources (all news on the issue seems to be in the form of nearly authoritative "leaks"), Pope John hopes that the council will not only edify Christian peoples but also serve as an invitation to the separated Christian communities. There has been speculation (not confirmed by any authoritative source) that Christian groups outside the Roman obedience might be invited to send observers to the council.

### Unended Council

Roman Catholic journals point out that the last ecumenical council (the Vatican Council) has never officially ended. Its sessions were broken off when the Italian government occupied Rome in 1870.

THE LIVING CHURCH's London correspondent cabled in response to a query on the reaction of the Archbishop of Canterbury: "LAMBETH PALACE SAYS NO STATEMENT POSSIBLE AT LEAST UNTIL FULL TEXT OF VATICAN STATEMENT HAS BEEN RECEIVED."

Presiding Bishop Lichtenberger told THE LIVING CHURCH: "I welcome the announcement of Pope John XXIII that he plans to call a convocation for ecumenical discussion. Of course it is impossible to know from the brief official statement which he made just what is intended. If it should open the way to a serious conversation in which there was a real meeting, this would be good news indeed."

### Cautious Hope

Both Dr. W. A. Visser 't Hooft of the World Council of Churches and Dr. Edwin Dahlberg of the NCC expressed interest and cautious hope for benefits to Christian unity arising from the proposed council.

Orthodox leaders in the U.S. and abroad were also expressing gratification at the calling of the council, but they were em-

phatic in pointing out that the proposed council was not "ecumenical" in the historic sense in which the Eastern (and Anglican) Churches use the word, since it presumably would be entirely a Roman Catholic council under papal authority, and that the decrees of such a council have force, under Roman Catholic doctrine, only if approved by the Pope.

### Years of Attention

If the council is held, it may occupy the attention of Christendom for many years. The next to the last council (Trent) was in session from 1545 to 1563.

Asked by THE LIVING CHURCH for a review of the ecumenical situation, the Rev. Malcom Boyd (who has studied at the Ecumenical Institute of the WCC at Chateau de Bossey) said:

"Between 1890 and 1897 there took place some remarkable discussions concerning the possibility of reunion of Canterbury with Rome between two remarkable ecumenists, the Abbé Portal and Lord Halifax. However, following these discussions, there was issued *Apostolicae Cere* (September 13, 1896), declaring Anglican orders null and void. Even after this, persistent discussion followed between Anglicans and French Roman Catholics (notable among the latter being Cardinal Mercier, the Archbishop of Malines), between 1921 and 1923. No concrete development of promise emerged.

"Around the same time the Ecumenical Movement, embracing Protestant, Orthodox and Anglican Churches, was emerging. When Roman Catholic participation was sought in the Stockholm Conference on Life and Work in 1925 and in the Lausanne Conference on Faith and Order in 1927, Pius XI forbade Roman involvement (in *Mortalium Animos*, January 6, 1928) and said this: 'There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it; for from that one true Church they have in the past fallen away.'

"Difficulties have continued to mark ecumenical relations with Rome. No Roman Catholics were present at the Oxford Conference in 1937 or the Amsterdam Conference in 1948 (and the Vatican issued a sharp reminder, the *Monitum Cum compertum*, concerning the latter). Four Roman priests and one layman were permitted to be present at the Edinburgh Conference as unofficial observers. Roman Catholics were forbidden to take part in the Evanston Assembly of the World Council of Churches in 1954.

"However, there have been signs of encouragement. When Archbishop Temple informed the Holy See in 1939 that the WCC was being formed, he was told that, although the Roman Church desired no formal association with the WCC, there was no obstacle to consultation with the hierarchy or an exchange of confidential information with Roman Catholic theologians. Limited encouragement to conferences between Roman Catholics and other Christians was found in a 1949 Vatican Instruction to Local Ordinaries. There could be gatherings concerning social questions, and it was not forbidden to open or close such gatherings with the common recitation of the Lord's Prayer or another prayer approved by Rome. A bright chapter in ecumenical relations was written during World War II, especially in France, Germany, Holland, and England: there were many signs of visible unity in a common cause.

"Pius XII (in his Encyclical *Summa Pontificatus*, 1939) said: 'Nay, among all men who believe that there is a God and follow Jesus Christ as their Lord and Master, they may well give strength to the reflection that a common peril, one and the same everywhere, hangs over us all.' Despite this statement of common peril, it is felt by ecumenical leaders that the greater possibilities in regard to relations with Rome have seemed to be on the personal and spiritual plane rather than along official organizational lines."

### India and Ceylon Studies

At its first meeting of the current triennium, the Joint Commission on Ecumenical Relations authorized the appointment of a theological committee to make a study of the scheme of union in Ceylon and the plan of union in North India, for the guidance of the Church in studying these proposals. It is anticipated that the committee will make its reports to the joint commission and that their findings may be incorporated in the commission's report to the General Convention of 1961.

By action of General Convention, the Presiding Bishop is now a member of the Commission on Ecumenical Relations, and he participated in the recent meeting. Bishop Dun of Washington was reelected as chairman, with Bishop Mosley of Delaware, vice chairman, and the Rev. James W. Kennedy of New York City, secretary.

The commission heard a report from Dr. Paul B. Anderson on the activities of the Joint Commission on Coöperation with Eastern Churches, and on certain

informal conferences that had been held with Russian Orthodox Archbishop of Odessa, now in this country. In order to coördinate the work of these two commissions and also of the Commission on Approaches to Unity, it was decided that an early conference would be held among the officers of the three commissions to delineate their respective fields of action, prevent overlapping, and keep each informed of the work of the others. It was also felt desirable to establish closer contact with the agencies of the Church of England and the Anglican Church in Canada concerned with similar matters.

The commission voted to continue its endorsement of the Week of Prayer for Christian Unity, sponsored by the World Council of Churches, and to ask the National Council to give publicity to this week each year through its normal promotion channels. It was suggested that similar publicity be given to the Anglican Cycle of Prayer and that there be added to that cycle days of intercession for Churches which have a close relationship to the Anglican Communion, such as the Church of South India, the Philippine Independent Church, and the Churches of Anglican origin in Spain and Portugal.

The second day of the commission meeting was largely devoted to discussion of the subject of Christian witness and religious liberty in the setting of the World Council of Churches, and its implications for the work of the Episcopal Church at home and overseas.

The commission noted with approval the healing of a schism in the Syrian Orthodox Church in India [L. C., January 11] and expressed the hope that this might lead to closer relations between the Syrian Orthodox Church, the Church of South India, and the Churches of the Anglican Communion.

The commission also adopted a resolution of appreciation for the life and work of the late Bishop Bell of Chichester and his contributions to the Faith and Order Movement and the World Council of Churches.

Other matters considered were the continuing relationship of the Episcopal Church to the World Council of Churches, the National Council of Churches, and related bodies, with recommendations to the Presiding Bishop for the filling of vacancies on the representation of this Church in those bodies.

## EPISCOPATE

### Dr. Creighton Accepts

The Rev. Dr. William F. Creighton, rector since 1946 of St. John's Church, Norwood Parish, Chevy Chase, Md., has accepted election as bishop coadjutor of the diocese of Washington. "It is both an honor and a tremendous responsibility," he said, "to be chosen a bishop and especially in this diocese which has so great a task of witness and of mission. I can

## Washington Election

Ballot:	1		2		3	
	Clerical	Lay	Clerical	Lay	Clerical	Lay
Votes Cast .....	114	110	114	110	114	109
Necessary to elect: .....	58	56	58	56	58	55
Nominees						
The Rev. W. F. Creighton .....	48	39	54	45	60	55
The Rt. Rev. G. M. Murray .....	12	11	2	7	—	1
The Rev. C. D. Kean .....	5	3	2	—	—	—
The Rev. W. C. Draper, Jr. ....	2	12	—	3	—	—
The Rev. W. G. Pollard .....	46	45	54	54	52	53
The Very Rev. F. B. Sayre Jr., (write-in)	1	—	2	1	2	—

#### Note:

Canon Charles S. Martin, at the opening of the convention, withdrew his name from the continuing nominees and proceeded to nominate Dr. William G. Pollard. At the end of the second ballot, the Rev. Charles D. Kean, who made the opening re-nominating speech in behalf of Dr. Creighton, withdrew his name and asked that his votes be cast for Dr. Creighton. At end of second ballot, the Rev. W. Curtis Draper also withdrew. In announcing Dr. Creighton's election Bishop Dun said he had stated of the original nominees he would be happy and honored to work with any of them. He stated again he was very happy at Dr. Creighton's election and felt sure that working together they could convince the diocese that this decision of the Holy Spirit was right even though for a while it seemed a "bit ambiguous."

only trust that this is God's will for me, and for His Church, and so trusting I do accept my election. I ask your prayers, not for me alone, but that all of us in this diocese may live and work together in ways that will bring joy to His heart whose servants we are."

Dr. Creighton had been elected as bishop coadjutor at a special convention of the diocese on January 26, at the Washington Cathedral. On the second ballot, there was almost a tie between Dr. Creighton and the Rev. Dr. William G. Pollard, Oak Ridge (Tenn.) nuclear physicist and priest in charge of a small mission there. On the third and deciding ballot Dr. Creighton received the required majority of both clerical and lay delegates, and Bishop Dun declared him elected (see box). After Dr. Creighton accepted, Bishop Dun stated that he hopes the consecration may be arranged just before the diocesan convention, to be held May 4.

The special convention to elect a coadjutor met first on November 24, 1958. At that time the Very Rev. John B. Coburn, dean of Episcopal Theological School, Cambridge, Mass., was chosen, but a week later declined the nomination, for the reason that he had been at the school only two years and believed it was important that he continue there [L. C., December 7, and December 21]. Bishop Dun reconvened the recessed convention and declared all previous nominations to be continuing. Dr. Creighton had received the second largest number of ballots.

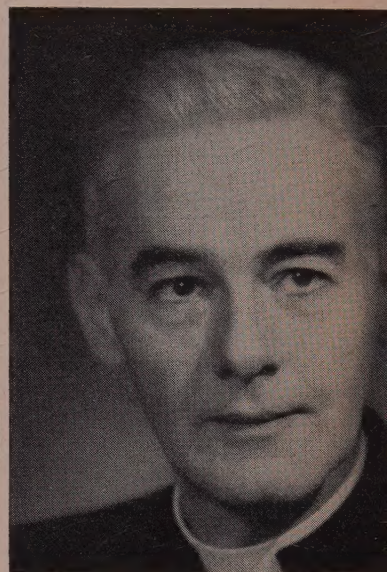
Dr. Creighton will be the fifth bishop of Washington when the Rt. Rev. Angus Dun, present bishop, retires. Bishop Dun, who will be 67 on May 4, has announced

his intention to retire from office not later than 1962.

Dr. Creighton, who is 49 years old, was born in Philadelphia, Pa. He is the son of Frank Whittington Creighton who was bishop of Michigan from 1940 to 1947, when he died. Frank Creighton became missionary bishop of Mexico in 1926 and served there until 1933 when a Mexican law forbade "foreigners" to hold bishoprics in that country. He was successively named suffragan bishop of Long Island, N. Y. (1933-37), and bishop coadjutor of Michigan, serving in the latter capacity for three years before becoming bishop of the diocese.

His son attended American School in Mexico and was graduated from the University of Pennsylvania in 1931. From boyhood he had realized that the ministry was his vocation and he went on at once to receive theological training at the Philadelphia Divinity School. He was ordained a deacon and six months later, in 1934, a priest.

His first service was in the missionary district of North Dakota where he was in charge of three small missions at Oakes, Ellendale, and Guelph. His ministry to farmers and laborers of many nationalities involved driving over 200 miles for his four Sunday services. In 1937, when he was 28 years old, he became rector of St. Clement's Church, St. Paul, Minn. In spite of the changing neighborhood about



Dr.  
Creighton

Brooks

this inter-city church he was able to maintain it as a strong parish. In 1943 he volunteered for war service and was a chaplain in the U.S. Navy for three years before accepting the call to his present parish.

Four times he has been elected a deputy to General Convention. He has served six terms as a member of the standing committees of Minnesota and Washington. He has just been made president of the Overseas Mission Society with nationwide work and membership [L. C., January 25].

In his parish a modest church has grown from a small membership when he came in 1946 to a strength of 3,800 baptized persons. He started a building program that first year which has been in continuous operation ever since. Cornerstone of a first unit of a new church was laid in 1947. Additional space was required even before it was completed and a wing was added. Just this past year a second wing has been completed which includes space for a parish school for 100 nursery school children and kindergarteners.

As coadjutor of the diocese of Washington, Dr. Creighton will take charge of the expanding missions program of the diocese. He not only is familiar with this program but helped to formulate it during his three terms of service as chairman of the diocesan department of missions. He also will share the responsibility of all confirmations in the diocese with Bishop Dun.

Dr. Creighton is married and has three sons, two of college age and the third in junior high school. He married Marie-Louise Forrest of Philadelphia, Pa., in 1934.

## Appreciation and Praise

Words of appreciation went to Bishop Nash upon his "retirement as bishop in charge of the Convocation of American Churches in Europe" in a letter from the convocation's council of advice. National Council reports that the bishop's resignation becomes effective upon the appointment of his successor in the "near future."

Achievement noted in the council's letter to the bishop:

"Your drafting and presentation of a constitution and canons for the convocation, now in process of adoption, which will help to strengthen and unite the life and work of our churches in Europe.

"Your writings in the Church press; your causing to be printed and distributed throughout the Church of the attractive brochure 'Your Episcopal Church in Europe'; your spreading the good news about us in sermons, addresses, and conversations; your constructive efforts on our behalf at the General Convention of 1958.

"Your deep concern and aid for the Reformed Episcopal Churches in Spain and Portugal, the World Council of Churches, and the ministry to the Armed Forces, which have enriched our Ecumenical relationships in Europe."

## B R I E F S

**PIC AND P.I.:** One of the presenting bishops at the consecration of the Rev. Benito C. Cabanban, as suffragan of the American Church's missionary district of the Philippines on February 24, will be the Most Rev. Isabelo de los Reyes, Jr., obispo maximo (supreme bishop) of the Philippine Independent Church. The Episcopal Church maintains cordial relations with the PIC. The consecration will take place in the Pro-Cathedral of St. Luke, Manila, with Bishop Ogilby of the Philippines as consecrator. Co-consecrators: Bishop Kennedy of Honolulu and the Rt. Rev. Victor George Shearburn, Bishop of Rangoon (Church of India, Pakistan, Burma, and Ceylon). Bishop Kennedy will also be the second presenting bishop.

**SHERRILLS IN BRAZIL.** The Rev. Edmund Knox Sherrill was consecrated bishop of Central Brazil by the Most Rev. Henry Knox Sherrill, his father and retired Presiding Bishop, on Sunday, January 25, in Rio de Janeiro. The young Bishop Sherrill and the Rev. Benito Cabanban (see above) were elected missionary bishops at General Convention.

**REFUGEE YEAR:** The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, has been named chairman of a new United States Committee for Refugees. Another Churchman, Harper Sibley, who is chairman of Church World Service, was elected president. Dean Sayre said the committee resulted from heightened American concern for the plight of 15,000,000 refugees in Europe, the Middle East, and the Far East. First task: to plan U.S. program for 1959 World Refugee Year, scheduled to begin in July under a United Nations resolution adopted in December. [RNS]

**REVISED CONGRESS COUNT:** The august Library of Congress reports that not Methodists, but Roman Catholics, are more numerous in the 86th Congress than members of any other Church. There are 103 R.C.'s in Congress. Methodists are second with 98. Presbyterians are third with 68, Baptists fourth with 64, and Episcopalians a close fifth with 63. A tabulation by the Southern Baptist Convention [L.C., January 25] and an earlier tabulation by the Library, had placed Methodists first. In the Senate, according to the Library, Methodists are most numerous (17), with Baptists second (14), Episcopalians third (13), R.C.'s fourth (12), and Presbyterians fifth (11). Roman Catholics are first in the House (91), Methodists second (81), Presbyterians third (57), and Baptists and Episcopalians fourth (50).

**LITURGY CONFERENCE:** Plans for a liturgical conference, to be held in the mid-west before next General Convention, were approved at the Anglican Society's annual meeting. Bishop Sherman, suffragan of Long Island, was reelected president, and the Rev. Canon Charles E. Hill was re-appointed editor of the *Anglican*.

**BISHOP MINNIS PROTESTS:** Colorado's "bingo amendment," voted upon in the state November election, made bingo and raffles legal for non-profit organizations, in Colorado as of January 1, 1959, providing they comply with certain stipulations. Bishop Minnis reminds clergy and lay people that games of chance and gambling in any form are strictly prohibited in any church or parish building, or in connection with any affair which may be held in the name of the Church, in the diocese of Colorado.

"The Church," said the bishop, "does not have to depend on the gambling instincts of her people for support."

**PREAMBLE WITHOUT DIVINITY:** Rhode Island State Council of Churches voted 111 to 85 against substituting, for its present preamble, the preamble of the National Council of Churches. The present R. I. preamble does not include a statement of the divinity of Jesus Christ. The resolution proposing the substitution was made by the Methodist Church, and supported in a statement by Bishop Higgins of Rhode Island.

**SCHOLARS WANTED:** Trinity College is asking clergy of the Church to recommend young men for scholarships which were made possible last fall by a \$50,000 grant from the George F. Baker Trust of New York City. Although the scholarships are set up primarily for students who plan a business career, Albert C. Jacobs, Trinity president, says applications from all qualified young men will be welcomed. President Jacobs says the request to clergy emphasizes Trinity's "strong ties of sentiment and origin with the Episcopal Church and its firm belief that the . . . clergy are particularly fitted to recommend young men" for the (up to \$8,000) scholarships.

**NAVY SUCCEEDS ARMY:** Rear Admiral Ephraim R. McLean, Jr., USN, Commandant of the Fourth Naval District, Philadelphia, Pa., succeeds the late John C. H. Lee, who was a retired lieutenant general, USA, as a member of National Council's Armed Forces Division. The admiral is a member of St. Mark's Parish, Philadelphia, and of the executive council, diocese of Pennsylvania.

## Problems Studied

Three top problems facing laymen's work were presented at the first annual meeting of the National Council's General Division of Laymen's Work at Seabury House, Greenwich, Conn.

Presented by the Division's director, the Rev. Howard V. Harper, the problems were dealt with by the provincial men's work chairmen and vice chairmen and the other members of the General Division attending the meeting of the former Presiding Bishop's Committee on Laymen's Work.

According to Dr. Harper and the associate director, the Rev. Carleton J. Sweetser, major current problems are: (1) the need for a general division of laymen's work as part of each diocesan executive council; (2) a reexamination of the division's "keyman" system; (3) the need for understanding between clergy and laity as to the separate functions of each and the relation between the two.

Dr. Harper said that if a diocese has no men's work division "men are relegated to the periphery of diocesan life and their opportunities to furnish skills and power for the diocesan program are in danger of being overlooked."

The ideal solution to this problem, the meeting decided, is the creation of a department of the laity, rather than a separate division for men only, as an official part of every diocesan structure. Provincial chairmen and vice chairmen have agreed to work with the bishops of their provinces to get such departments set up in three or more dioceses to demonstrate the value of such an approach.

The Members of the General Division also declared that the organization of a department of the laity should be followed down through the Church's structure to the parish level, making the present "keyman" a parish chairman for laymen's work; coordinating all laymen's activities there.

The problem of needed understanding between clergy and laity has been caused, according to Dr. Harper, by a new emphasis on clergymen as trainers for the laity in the laymen's ministry to the world. The old pattern has been that "clergymen think of laymen as assistants to them."

It was concluded that tensions between the two groups now arise at two points: where the laity try to exercise their ministry to the world without adequate instruction from the clergy; and where the clergyman feels that the laity are usurping his traditional position as minister to the world outside the congregation. The division members suggested that a study be made to clarify and define the separate ministries and state the relationships between them.

Miss Leila Anderson was present. She was appointed to the General Division at the Council's December, 1958, meeting.

## Modern Miracle

"The army chaplaincy of 1,100 ordained clergymen from 49 different religious groups working together for the common purpose of bringing God to men is a modern miracle," said Chief of Chaplains, (Major General) Frank A. Tobey, in his opening address to representatives of Church endorsing agencies invited to attend the closing session of the Annual Army Command Chaplains Conference at the Pentagon.

Chaplain Tobey made this statement after referring to recent attention [*Time*, January 19, and L.C., January 25] given to the adopting of St. Maurice as the patron saint of infantry and St. Barbara as the patron saint of artillery by certain army posts. He explained that in situations where clergymen from many different backgrounds worked closely together tensions were to be expected but he saw no reason why they could not be resolved with fairness to all groups. He further said that it was the endeavor of the army to provide an area in which all religious groups could worship according to their own beliefs and that, as to further activities regarding patron saints, official directives had already gone out ordering such participation limited to an unofficial and voluntary basis.

One of the notable presentations of the conference was made by Episcopal Chaplain (Colonel) Kenneth M. Sowers, director of the Administration and Management Division of the Office of the Chief of Chaplains, who reviewed and analyzed chaplain activities during the past year. Through the use of carefully prepared charts, Chaplain Sowers showed that more than 80% of the army chaplain's activities were of a definite religious and pastoral nature.

Giving an overall picture of the procurement problem, Chaplain (Lt. Col.) Ottomar H. Tietjen, of the Personnel Actions and Ecclesiastical Relations Branch of the office of the Chief of Chaplains, reported some slowing down in the procurement of chaplains. He said that higher salaries in civilian parishes sometimes required the military chaplain to take a reduction in salary upon entering active duty. Chaplain Tietjen predicted that procurement would not be as easy in the future as it has been in the past. He also discussed the inequalities of the Reserve Officers Personnel Act of 1954 which will result in many reserve chaplains both on active and in inactive duty being involuntarily separated from service in January, 1960, some of them with as much as 17 years service and without any pension benefits unless corrective legislative action is taken at once. He said that the army was doing all that it could to correct this situation. Corrective legislation is being planned for presentation to Congress.

## AROUND THE CHURCH

**Long Island's eighth annual Charities Appeal campaign**, conducted among 172 churches in Kings, Queens, Nassau and Suffolk counties, completed the most successful fund raising campaign in its history. According to the diocesan campaign chairman, a grand total of **\$155,170.69** was collected for the six benefiting agencies, with the churches being credited with raising a record \$136,346.04, an increase of \$7,266.72 over last year's record total.

The money was used for such purposes as St. John's Episcopal Hospital and School of Nursing, and the Homes for the Aged and the Blind, Brooklyn; a discretionary fund to help deserving college and seminary students and to help needy boys and girls attend a diocesan camp; a youth consultation service; and the diocesan endowment fund. Eighty churches exceeded their 1957 contributions.

"It's a proud moment of my life," said **William F. Stephenson, 93-year-old** retired hardware executive on his confirmation at St. John's Church, Memphis, Tenn.

Mr. Stephenson, who was born in a log farmhouse near Shelbyville, Tenn., in 1866, and still drives an automobile, said "it's never too late" for religion.

He was the oldest of more than 50 new communicants who knelt before Bishop Barth of Tennessee for the laying on of hands. The bishop said he thought Mr. Stephenson was the oldest man he had ever confirmed.

The wife of the new Presiding Bishop, **Mrs. Arthur Lichtenberger**, has accepted the position of honorary president of the **Girls' Friendly Society**.

**Boone Nevin, 32**, has been named general manager of the **WHBQ radio station at Memphis, Tenn.** Mr. Nevin, his wife Helon, and their three children attend the Church of the Holy Communion, Memphis.

A new five-story, functional concrete and steel **apartment housing unit for nurses of St. Luke's Hospital, Tokyo**, has been completed. Dedication ceremonies coincided with the second anniversary of the reopening of the 58-year-old hospital itself — the hospital was occupied by the U.S. Army from 1945 to 1956. The yellow stucco building is planned to provide individual privacy to the hospital's 130 resident nurses. **Hiroto Hashimoto, M.D.**, president and executive director of St. Luke's, also reports that the school of nursing has resumed its **three year collegiate training** and its **fourth year of graduate public health study**. St. Luke's, an institution of the Church in Japan, is described by the *Japan Times* as a "model hospital for all Japan."

## Discrimination for Latins

by CHARLES ALAN WRIGHT

"We have not been aggressive enough." These words by Bishop Dicus, suffragan of West Texas, represented the dominant theme of the conference on Latin-American relations in the southwestern United States, held January 20 to 22 at the Episcopal Conference Center in Austin, Texas. The conference, which brought together more than 40 clerical and lay delegates from the dioceses throughout the Southwest, and elsewhere, was held under the auspices of the Division of Racial Minorities of the National Council.

Though the conferees could not agree whether the group they were discussing should be referred to as "Latin-Americans" or as "Mexican-Americans" or as "Spanish-speaking Americans" or as "Americans of Mexican descent," they did agree with Bishop Dicus that this group, which is expected to number 3,500,000 in Texas alone by 1975, offers tremendous opportunities for missionary work which other non-Roman Churches have met more aggressively than has the Episcopal Church. Discussion at the conference dispelled any notion that the Roman Catholic Church has a monopoly claim on Latin-Americans. Thus, in San Antonio, there are more than 50 non-Roman Churches ministering to Latin-Americans. In many cases, it was reported, persons have purely a nominal allegiance to the Roman Catholic Church, and can readily be converted by an effective missionary program.

The discussion of the role of the Church followed a full day of consideration by the conference of the social and civil status of the Latin American in the Southwest, and the inequalities to which he is subjected. The conference heard lectures on this theme from Carey McWilliams, editor of the *Nation* magazine, Mr. Ralph Estrada, supreme president of the Alianza Hispano-Americana, and Dr. George I. Sanchez, of the University of Texas. These speakers, and others who took part in round-table discussions, reported much improvement in the status of the Latin American, but made it clear that considerable additional progress is required before real equality will have been achieved. Discrimination against Latin Americans exists, in parts of the Southwest, in employment, in labor unions, in movie theaters, in cemeteries, and even in jails. Mr. Estrada, relating how pressures and threats against the prisoners involved forced abandonment of a suit intended to challenge discrimination against Latin Americans in the Texas State prison, commented that "even murderers and thieves are encouraged to con-

sider themselves better than Mexicans in Texas."

It was reported that discrimination against the Latin American today varies along economic lines. The prosperous Latin American is generally accepted in the "Anglo" community. The lawyer, doctor, or successful businessman of Mexican ancestry has free access to the best residential districts, and may even be invited to join the local country club, while the common laborer of similar ethnic origin is treated as a second-class citizen. Distinctions along these lines are perpetuated by lack of education and by discriminatory employment practices.

The conference closed with consideration of the strategy the Church should adopt in working with Latin Americans. The view was expressed that in the minds of many people the Episcopal Church is the Church of the upper classes, and that it must change this public image if it is to be successful in attracting Latin Americans. Even the Church's boast that it is an Anglican Church is a barrier to people for whom "Anglo" is a name associated with patterns of discrimination. It was thought, too, that the Church cannot succeed with a paternalistic approach to Latin Americans. Instead it must provide clergy who live with their people and have sympathy for their needs, and it must develop indigenous leadership.

Many of the delegates commented on what one termed the "organizational impasse." In many dioceses, it was said, the departments of missions and the departments of Christian social relations have no effective liaison, and the concern of the latter for minority groups plays no part in the program of the former. Interest was expressed in a commission on urban work, recently created in the diocese of Dallas, which includes representatives from the other departments concerned, and permits creation of a joint strategy for work with minorities.

The delegates disagreed on a number of issues of strategy and tactics. Some felt handicapped by the lack of publications in Spanish for use by the clergy. Others thought use of Spanish publications undesirable, arguing that the most fruitful work by the Church will be with young people, who are learning English in school and should be encouraged in its use. Yet another delegate expressed a preference for bilingual publications. There were varying views, also, on whether the Church's approach to Latin Americans should be by way of special missions and institutions, supported by a diocese, or through the parishes.

There was agreement, however, that the work the Church has done with Latin Americans has been successful, and that much more can and should be done. One delegate summed up: "We have the Church, we have the people, and I believe we are going to have the assistance of the Holy Ghost."

\*The writer, a Churchman, is a professor at the law school, University of Texas, Austin.

## CONVENTIONS

### ALABAMA

## Coadjutor Requested

Alabama's convention adopted a resolution asking permission of the bishops and standing committees of the Church for authorization to elect a bishop coadjutor.

Bishop Carpenter asked "convention action approving the election of a bishop coadjutor on the Canonical grounds: 'by reason of the extent of diocesan work.'"

The Bishop said:

"I am now 59 and my plans are to retire when I am 70. . . . I realize that I am in the 21st year of my episcopate, and in view of the law of averages and the changes and chances of this mortal life, I should be taking action to insure a smooth continuity in per chance I should not live another 10 years and in any event to begin the gradual turnover of jurisdiction from my hands to the younger hands of a bishop coadjutor."

It is the bishop's plan to assign to the coadjutor "jurisdiction over all organized missions and mission stations in the diocese, together with the work in our several



Montgomery, Ala. Advertiser

**Bishops Carpenter and Murray  
Changes, chances, and the law of averages.**

college and university centers, and the care and control of Wilmer Hall at Spring Hill. It will further be my intention to turn over to him the selection, direction and oversight of those seeking Holy Orders within a year after his election."

Six years ago the diocese of Alabama elected George Mosley Murray as suffragan bishop. In his address to convention Bishop Murray called "the Church to a fresh consideration of the deeper meanings of the ministry of the laity."

Convention approved a Church's program budget of \$262,550, largest in the history of the diocese, and approximately \$30,000 over last year's. It includes \$80,000 for National Council, which is almost \$10,000 more than the asking. Ala-

ama for a number of years has over-  
accepted and over paid the amount re-  
quested by the National Council.

A diocesan advance fund budget of  
\$61,000 for capital needs was adopted.  
The diocesan expenses budget adopted  
amounted to \$54,796.

**ELECTIONS.** Standing Committee: clerical, J. C.  
Turner, E. G. Muller, T. R. Thrasher; lay, J. J.  
Jennett, W. M. Spencer, J. L. Ebaugh, Jr. Execu-  
tive Council: Mrs. W. H. McQueen, Mrs. Richard  
Grayson, S. E. Hobbs.

## ARKANSAS

### No Uncertain Sound

Speaking of "the tragic dilemma involv-  
ing the white and Negro races," Bishop  
Brown of Arkansas told his diocesan con-  
vention, "I will strive, as long as possible,  
to exercise and to effect that Christian  
ministry of reconciliation wherein the  
spirit of Christ can be brought to bear  
upon all who are searching for solutions  
to these problems. I will persist, as long  
as there is any hope, in offering myself to  
them, regardless of where they stand so  
long as they, too, are earnestly seeking  
moral and spiritual answers."

Bishop Brown, who was a leader in dis-  
cussions attempting to settle school-inte-  
gration disputes in Little Rock, said,  
"I must readily submit that I do not hold  
all the answers. There are no simple an-  
swers. Like every other thinking Chris-  
tian, I can only seek whatever solutions  
prayer and devotional study indicate to  
be the requirement of God."

In his convention address the bishop  
also said:

"There are similar struggles [involving  
races] taking place in South Africa, in India,  
in England, and elsewhere in this nation  
between the white race and other races. But,  
logically, our concern is chiefly with what is  
at hand: the desegregation issue; the closed  
schools in Little Rock, the accompanying  
problems; and the attendant consequences,  
both present and future. . . .

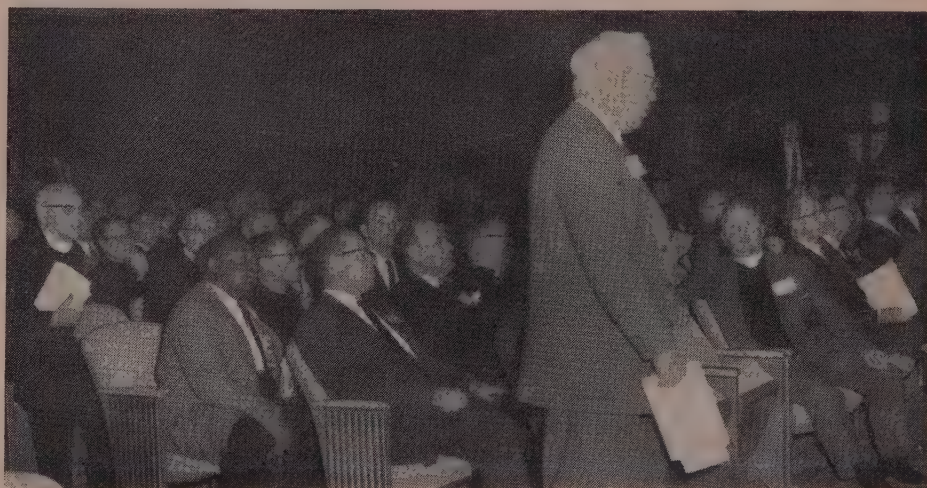
"I am well assured that when God became  
man, He offered a new and definite concept  
of men which should be the goal of Christian  
society. Each individual's place in the world  
made clear by the manner in which Christ  
specified the dignity, the value, and the im-  
portance of every individual. I believe His  
concept to be the very foundation of today's  
freedom. His concern for the individual is,  
in my mind, the bulwark of our democracy.  
His Love of all people is the great character-  
istic which marks the dreary, plodding mass  
that is Communism as a fraud, and the mis-  
guided communist as a traitor to God and  
man. From these convictions I cannot retreat.  
"As for the Church at large, this much at  
least should be understood. It will continue  
to involve itself in history. It will preach its  
Christ-given Gospel of Love to, and for, the  
people who are caught up in the social com-  
plexities of this life. It will oppose the threat  
of violence, violence itself, and the discrimi-  
natory motives which produce them. It will  
maintain its right to speak out forcibly  
against evil wherever it is to be found. And  
while the answer to today's problems may  
not be clear even to its membership, while

Churchmen and Churchwomen may have  
difficulty seeing even through a glass darkly,  
the Church will continue to uphold certain  
truths as self-evident. First, that nothing per-  
manent can ever be founded upon suspicion,  
hate, and fear. Second, that nothing can be  
solved by locked minds which refuse to per-  
mit any light of objective intelligence to enter  
or exit. Third, that nothing can grow out of  
an indolence which witnesses with indiffer-  
ence the pains and the travail of the world.  
The future is going to belong to the power  
which can break through these negative bar-  
riers and beget understanding, love, and the  
compassionate heart."

Bishop Brown also gave a progress re-  
port on the physical and spiritual growth  
in the diocese and pointed up three needs  
to be met during 1959:

(1) The need of increasing individual fi-  
nancial support through tithing — which is  
used increasingly throughout the diocese;  
(2) the proposal of a convocational system to  
include Churchmen, youth, and woman's  
auxiliary groups; and (3) a diocesan-wide  
study under the auspices of the National  
Council's Unit of Research and Field Study.

Convention voted to implement all  
three points in the diocesan program, and  
added a goal of 10,000 communicants by



Associated Press

**Texas council meeting: Integrationists and segregationists are also brothers.\***

1960, with provision for special training  
of laymen in evangelism.

In conclusion, the bishop spoke of the  
relation of the spiritual life of the Chris-  
tian to his society. Quoting I Cor. 14:8,  
"if the trumpet give an uncertain sound,  
who shall prepare himself to the battle?"  
he said. "Regardless of our numerical ad-  
vance of our congregations, the growing  
contribution to our budgets and the in-  
creasing development of our physical  
properties, we still fall short of God's will  
for us unless, at the same time, we stand  
for something and our trumpet's sound is  
large and clear."

The convention gave Bishop Brown a  
standing vote of appreciation, commend-  
ing him by resolution, for his leadership.

**ELECTIONS.** Standing committee: clerical, E. P.  
Bartlam; lay, Edwin Cromwell.

Executive Council and Cathedral Chapter: cler-  
ical, O. G. Beall, M. J. Lindloff; lay, E. R. War-  
ren, C. V. Dixon.

## TEXAS

### For a Blunted Witness, Sharp Debate

by the Rev. JOHN KNOBLE

The council of the diocese of Texas,  
meeting in Austin's brand new three mil-  
lion dollar civic auditorium, polled a  
liberalizing trend in the integration ques-  
tion to the count of 246-113.

The vote taken on the question of  
whether there should be a limited amount  
of integration in summer youth camps  
turned out to be: clergy, 109 for and 10  
against; laity, 137 for and 103 against.

The lay vote, with a pro-integration  
majority, came about after a considerable  
amount of impassioned oratory had been  
heard from both sides.

The resolution, which was passed, in-  
structed the diocesan department of Chris-  
tian education to open summer camps to  
all applicants for one period in 1959 and  
for two periods each summer thereafter.  
There are 12 camp periods each summer.

The conservative group raised another  
issue when, in hearing a routine report  
on the Episcopal Church Conference Cen-

ter in Austin, delegate Norris Womack,  
Houston attorney, rose to criticize the ap-  
pearance of Carey McWilliams at a con-  
ference on Latin-American affairs at the  
Center [conference story: p. 12]. Labelling  
Carey McWilliams, editor of *The Nation*,  
as "one of the outstanding Communists of  
the world," he backed a resolution de-  
manding that the Center "show greater  
care in selection of its speakers" in the  
future. Noon prayers interrupted warm  
debate after which a substitute resolution  
was immediately introduced simply call-  
ing upon the council to "denounce Com-  
munism." This carried by acclamation.

The council was carried on against the  
background of a speech by Bishop Bayne  
of Olympia on the Church as "The House-

*Continued on page 27*

\*Wright Morrill of Palmer Memorial Church,  
Houston, moves forward to speak on subject of  
integration of diocesan camps.

# a little more light on Qumran

Among the more than 1,500 books and articles that have thus far appeared on the Dead Sea Scrolls, how can the Churchman who wants to be informed on this subject of increasingly current interest know which titles are worth dipping into and which are best ignored? In this matter, the Rev. James L. Jones, who is assistant professor of New Testament Literature at Philadelphia Divinity School, offers some guidance. Dr. Jones has previously reviewed books on the Scrolls for THE LIVING CHURCH.

No previous archeological discovery has received a fraction of the attention that has been lavished upon the leather and papyrus shreds found near the shore of the Dead Sea by an Arab boy slightly over a decade ago. Indeed, a recent listing of books and articles published on the subject up to the autumn of 1956 includes 1,556 titles. Literature has been appearing at a rapidly increasing rate since then, and there is no indication that the flood has reached its crest.

The reading of one book on the subject might present the idea that there was but little problem in the evaluation of the scrolls and their history. A second book would more than likely give the impression of contradiction, and further reading would promote a conviction of chaos and an impatience with scholars and their pedantry — unless there is an awareness of the formidable difficulties in the study of the scrolls.

The period in which the manuscripts were written (ca. 150 B.C. — A.D. 70) is quite complex and our knowledge of Palestine in that period is fragmentary. It is difficult to place the scrolls and their authors in their proper historical context. Furthermore, the scrolls are filled with veiled allusions to persons and events well

known to the original readers but entirely unrecognizable to us. Many suggestions have been made as to the identity of the "Teacher of Righteousness," "The Wicked Priest," "The House of Absalom," etc., but as yet there has been no general agreement as to their identity.

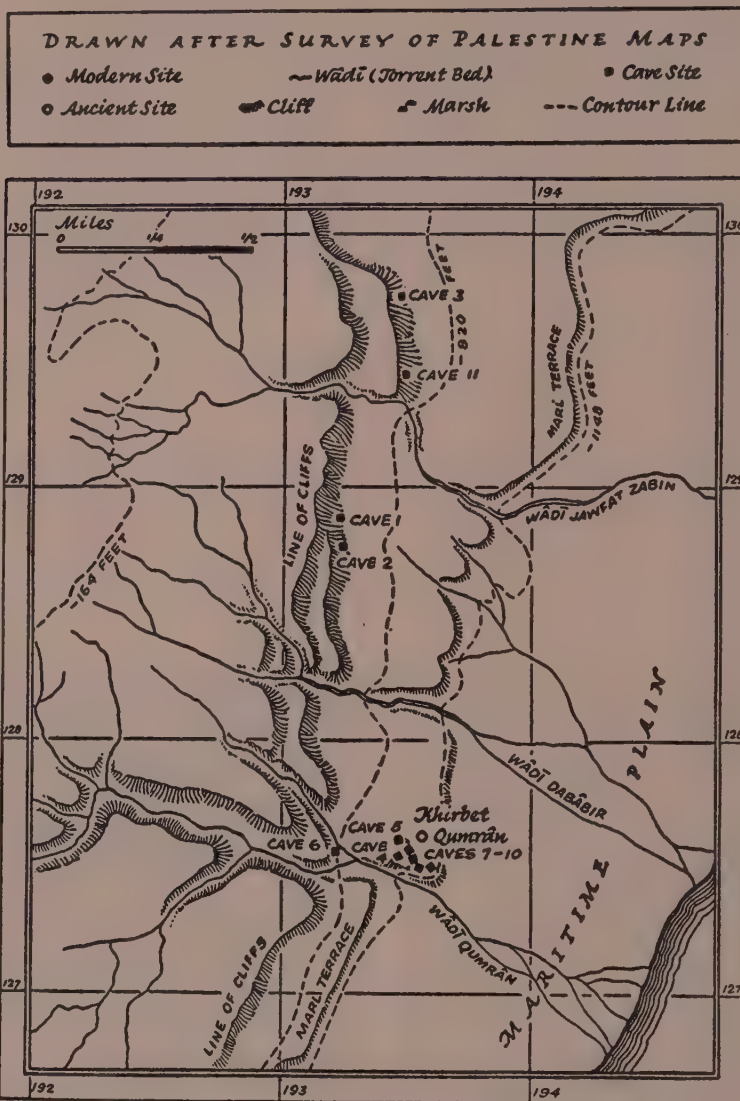
Recently, a fragment of a commentary on Nahum has been published which has the first reference to the specific names of Antiochus and Demetrius, who were kings of Syria. Even this is of little help for there were three rulers named Demetrius and nine named Antiochus. There still remains a period of over 200 years in which to try to locate the persons and events referred to in the scrolls.

Some 600 separate scrolls have been

identified up to the present time, including the almost complete scrolls of cave eleven as yet unpublished. Thousands of fragments are unidentified, although a large group of scholars are working on the project. The scrolls are in poor condition, some of them represented by only a fragment or two and none of them without damage which leaves gaps in the text.

One reason for differing conclusions lies in the problem of reading unfamiliar unpointed Hebrew. Semitic languages, which were written without vowels, present difficulties comparable to trying to read an unfamiliar shorthand report of

Picture credit: From *The Ancient Library of Qumran*, by Frank Moore Cross, Jr. ©1958, Frank Moore Cross, Jr. Reprinted by permission of Doubleday & Co., Inc.



Map of the area where caves containing the scrolls were found. Tip of the Dead Sea is at lower right.

By the Rev. James L. Jones

an unknown event with many words missing.

The chaotic conditions which existed in Palestine at the time the scrolls were discovered, and which to a large extent still exist today, have prevented prompt and complete investigations of the finds, and premature or erroneous conclusions once published have long lives.

With all of these sources of disagreement, a generally accepted picture of the history of the scrolls and their owners is developing.

The caves contain the library of a Jewish community that occupied the site on the shore of the Dead Sea, known now as Khirbet Qumran, during most of the period from the Hasmonaeon Kingdom, ca. 150 B.C., to the First Jewish War, A.D. 66-70. The community was destroyed by Roman military action, probably in A.D. 68, and had placed its treasured scrolls in caves for preservation where they remained until their recent discovery.

The scrolls and the excavations of the ruined buildings of the community have been of great interest both to the general public and to scholars. Contributions are being made to our knowledge of the text of the Old Testament and the Apocrypha, of the legal and Messianic aspects of Judaism in the period in which Christianity arose, and of the relationship of Christianity to the Jewish group that produced the scrolls.

It is on this last point that the widest differences of opinion arise. However, we are led to the conclusion that there are no references in any of the Qumran scrolls which can be interpreted as referring to Jesus or to the Christian movement. There are many ways in which the early Church parallels the Qumran community in organization and practice, but it is not possible to state with certainty whether this is the result of direct dependence or, as seems more likely, of similarities arising out of a common environment and heritage in Judaism and the Old Testament.

The entire subject is of great interest and importance. These books are among the more important recent studies:

#### Books of General Interest

**THE ANCIENT LIBRARY OF QUMRAN.** By **Frank M. Cross, Jr.** Doubleday, 1958. Pp. xv, 196. \$4.50. This is a superb review of the subject that is being generally acclaimed as the best over-all survey of the archeological and literary discoveries and their significance. It is clear in style, comprehensive in scope, and cautious as to conclusions. The author is an American scholar with extensive firsthand experience in the study of Qumran and his book cannot be recommended too highly.

**THE EXCAVATIONS AT QUMRAN.** By **J. van der Ploeg, O.P.** Longmans, 1958. Pp. xi, 233. \$4. Fr. van der Ploeg is a

Roman Catholic scholar, professor at the University of Nijmegen, and one of the first scholars to see and study the scrolls. His book has been well translated by **Fr. Kevin Smyth, S.J.** Some obscurities, resulting from a lack of punctuation and a lack of a consistent use of either the Douay or KJV form of the names of biblical books, offer minor flaws in an otherwise excellent book. The autobiographical report of the author's unique privilege of being the first scholar to see the St. Mark's manuscripts is of great interest, and his candid acknowledgment of justified hesitancy in the evaluation of the scrolls furnishes an example of academic honesty not always equaled. The book gives a survey of the discoveries and their significance which is excellent.

**THE PEOPLE OF THE DEAD SEA SCROLLS.** By **John Marco Allegro.** Doubleday, 1958. Pp. 192. \$5. This is a most unusual book. The first 51 pages present a brief survey of the discovery and significance of the scrolls written in Dr. Allegro's lucid style and with praiseworthy caution as to conclusions. It is followed by 182 large plates giving a vivid pictorial survey of the entire subject. The pictures of the model of the reconstructed community (plates 101, 105, and 129) are very good. This book will be of value to everyone who has any interest in the scrolls.

**THE DEAD SEA SCROLLS AND THE BIBLE.** By **Roland E. Murphy, O. Carm.** Newman Press, 1956. Pp. xi, 119. Paper, \$1.50. This is a brief, readable, and accurate survey of the scrolls. It is somewhat dated now, but is a good sample of some of the excellent work on the subject by Roman Catholic authors.

**THE DEAD SEA SCROLLS AND THE LIVING CHURCH.** By **Carl G. Howie.** John Knox Press, 1958. Pp. 128. \$2.50. Written by a pastor for his congregation, this is a survey in popular terms of the relationship between the Qumran community and the Christian Church. While it is generally satisfactory there are apparent contradictions. At times (e.g., pp. 62 and 99) the author denies direct contact and argues for parallel development out of a common background, while elsewhere he concludes, "there is strong reason to conclude that some direct as well as indirect contact occurred between the two communities" (p. 64). There are a number of unwarranted conclusions which distract from the value of the work. It is not a book to be recommended.

**THE LOST YEARS OF JESUS REVEALED.** By **Charles F. Potter.** Fawcett Publications, Inc., 1958. Pp. 128. Paper, \$0.50. Because of its title, price, and widespread distribution this book will be widely read and, it is feared, taken seriously by many readers. It is an amazing mixture of error of fact and questionable conclusions. One of Dr. Potter's conclusions is that Jesus was a student at Qumran and the

heir and successor of the "Teacher of Righteousness." However, most reputable scholars would say that Jesus' teachings and attitudes toward the Law and toward the world are totally and diametrically opposed to the precepts of the Qumran documents which are ultra-nationalistic and legalistic to an extreme. This is a book which attempts to prove the scrolls to be "God's Gift to the Humanists" (p. 127). It cannot be recommended by this reviewer.

"The Dead Sea Scrolls." By **Frank M. Cross, Jr.** **THE INTERPRETER'S BIBLE, Vol. XII.** Abingdon, 1957. Pp. 645-667. "The Men Who Hid the Dead Sea Scrolls." **NATIONAL GEOGRAPHIC MAGAZINE, CXIV** (December, 1958). Pp. 784-808. These are two recent articles that are deserving of special mention. Prof. Cross' survey on the Dead Sea Scrolls will be a readily available brief review of the subject. Prof. A. D. Tushingham's account in the *National Geographic Magazine* is very good: his text and the pictures by **Peter V. Bianchi** are to be recommended.

#### Books of More Technical and Limited Interest

**MORE LIGHT ON THE DEAD SEA SCROLLS.** By **Millar Burrows.** Viking Press, 1958. Pp. xiii, 434. \$6.50. This is a fitting companion and sequel to Prof. Burrows' magnificent study, *The Dead Sea Scrolls* (Viking Press, 1955). These books together give a comprehensive, cautious, and detailed summary of the opinions and theories of the many students of the scrolls. The rapid review of the often radically conflicting results of the studies of the Qumran material is of great value to all who are somewhat familiar with the subject but might be overwhelming to a novice.

**THE SCROLLS AND THE NEW TESTAMENT.** Edited by **Krister Stendahl.** Harpers, 1957. Pp. ix, 308. \$4. This collection of 14 articles on some of the aspects of the Qumran studies presents material from widespread and sometimes unavailable sources by such authorities as Oscar Cullmann, W. H. Brownlee, Karl Kuhn, Ernest Vogt, S.J., Bo Reicke, et al. Of special value is the article by Sherman E. Johnson, "The Dead Sea Manual of Discipline and the Jerusalem Church of Acts." This book is a stimulating mine of information for all students of the subject.

**THE MANUAL OF DISCIPLINE.** By **P. Wernberg-Moller** of Manchester University, Eerdmans, 1957. Pp. 180. \$6. This is the first volume of a series of "Studies on the Texts of the Desert of Judah" edited by Fr. van der Ploeg. A detailed and scholarly translation and commentary on one of the most important of the discoveries, this will be of lasting value. Further volumes of this series should be of comparable worth.



Today, there is good hope of doing something more than contenting ourselves with "the whisper of Jesus' voice," says the author.\*

The Rev. Reginald H. Fuller has, since 1955, been Professor of New Testament at Seabury-Western Theological Seminary, Evanston, Ill. He was previously on the staff of St. David's College, Lampeter, Wales. The author of works in the field of New Testament studies, he is also the translator of German theological writings, including Rudolf Bultmann's *Primitive Christianity in its Contemporary Setting* (Meridian, \$3.75; paper, \$1.75).

\*Above crucifix was carved by Frances Rich, and is of bronze, 14 inches high. Several copies have been made in bronze and glazed terra cotta, one of which is in the sacristy of Grace Cathedral, San Francisco, Calif.

# recent lives of

concern for the "flesh"—the historic Jesus  
is both legitimate and necessary for faith

by

the Rev. Reginald H. Fuller

To consider *Lives of Christ* in proper perspective it is necessary to go back 100 years. The second half of the 19th century was the age of the "liberal" *Lives of Jesus*, which were intended to supplant the traditional, ecclesiastical *Lives*.

The traditional, ecclesiastical *Lives* had certain recognizable features. They reduced the four gospels to one continuous story by freely harmonizing them — that is, dovetailing them into one another and combining the details given by each of the separate evangelists — and by ingeniously removing their contradictions. They assumed the literal "objective" truth of Church dogmas, interpreting and adjusting the Gospel narratives accordingly.

The liberal *Lives* exploited the tools provided by the growing science of literary and historical criticism, and constructed *Lives of Jesus* based not on harmonization, but on the primary documents which source criticism had exposed: Mark and the material common to Matthew and Luke (commonly called "Q"), supplemented perhaps by some of the material peculiar to Luke. The secondary additions of Matthew and Luke, together with the whole of the Fourth Gospel, were generally left entirely out of account.

The liberals believed that by the use of these scientific principles they could get back behind the Christ of Church dogma to the "Jesus of history," whom they supposed to be the simple teacher of the Fatherhood of God and the brotherhood of man. With this rediscovery they could then "correct" the Church's dogma: the complicated religion about Jesus, with its doctrines of the Incarnation and Atonement,

its ecclesiastical organization and its sacramental system.

The liberal picture of the Jesus of history was shattered by the work of four German-speaking scholars at the turn of the century: Johannes Weiss, Wilhelm Wrede, Albert Schweitzer, and Julius Wellhausen. It was not that the liberals were wrong in their use of scientific methods: their mistake was that they cooked their results in advance. Weiss and Schweitzer showed that the simple Jesus was a modern fiction: the real Jesus was a first-century Palestinian Jew who expected the world to end at any moment, not a 19th-century Sunday school teacher. Wrede and Wellhausen showed that the primary documents on which the liberals so much relied were far from simple, and that they were in fact highly charged with dogma.

Then, after World War I came Form Criticism — from Germany, again, of course. Karl Ludwig Schmidt showed that Mark's framework was an artificial construction. His gospel was like beads on a string. And Mark, Schmidt contended, had made the string and put the beads on it as best he could, not because he had any knowledge of their proper historical order. Bultmann and Dibelius showed that the Evangelists did not set out to be biographers, but to proclaim the good news of God's act in Christ (cf. John 20:31: the gospels were written "from faith to faith"). Hence they could not yield biographical information for a life of Jesus.

The same critics contended also that the "beads" were the creation of the community to meet its needs — preaching, teaching, worship, story telling, etc. Only the passion story offered anything like a continuous narrative, and only Jesus' baptism provided a fixed point prior to the passion. No wonder the form critics were skeptical about the possibility of writing any life of Jesus, liberal or traditional:

"I do indeed think that we can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary, and often legendary" (R. Bultmann, *Jesus and the Word*, E.T., 1934, p. 8).

# Christ

of Jesus—

by the author

"For all the inestimable value of the gospels, they yield us little more than a whisper of His voice: we trace in them but the outskirts of His ways" (R.H. Lightfoot, *History and Interpretation in the Gospels*, 1935, p. 225).

Before the Churchman is shocked at such skepticism, let him recall that Dr. Lightfoot was a devout Anglican priest and a High Churchman at that. The form critics were — and are — far more orthodox than the liberals. The object of our faith, they maintain, is not the Jesus of History, but the risen, living Savior preached by the Church. Their position is similar to that of the neo-orthodox scholars in this country (cf., most recently, *The Death of Christ*, by John Knox). All we need to know about Jesus is that He actually lived and died: it is the resurrection which reveals him to be our Savior. It is not for nothing that in the Apostles' Creed everything between the nativity and the passion is covered by a colon!\*

In such a situation only two possibilities have been open since the 30s for anyone who wanted to write a Life of Christ. Either he could ignore (or reject) source criticism, and produce an ecclesiastical *Life*, or he could ignore (or reject) form criticism, and produce a liberal *Life*.

Both these things have been done since 1950. *A Life of Jesus*, by Edgar J. Goodspeed, follows all the characteristic liberal methods, with the characteristic liberal results. It is based almost exclusively on Mark, whose outline and order are accepted as historical, occasionally supplemented by the Q material (e.g., for the Sermon on the Mount and Lord's Prayer) and by the teaching in Luke's so-called Travel section (Luke 9.50-18.15). The Fourth Gospel is left entirely out of account.

Goodspeed assumes that all this material is quite undogmatic and quite modern in its outlook. As a result we get a Jesus who performs healings out of merely humanitarian compassion, who brings in a kingdom of God conceived as a new order of human kindness, whose Messiahship means that He is such a good man that He has for us the value of God, and

whose resurrection means that His influence lives on in His followers. It is an attractive portrait, but one which, though written without polemical intention, undermines the Christian faith in Jesus Christ as God's mighty act of redemption far more than the historical skepticism of Rudolph Bultmann, R. H. Lightfoot, or John Knox.

Naturally, it is Roman Catholic writers who are particularly inclined to produce traditional, ecclesiastical *Lives* of Christ. Since 1950 at least two such have appeared in this country. Daniel-Rops' *Jesus and His Times*, though first published in French in 1945, was issued in an American translation in 1954. The popularity of this work (no less than 501 [sic] French editions of it appeared between 1945 and 1954!) is staggering. Yet it is, as Maurice Goguel (whose *Vie de Jésus* is the most scholarly Life of Christ available) says, quite worthless from a scientific point of view. Goguel attributes its staggering success to the ignorance of the general public and its desire to know about Jesus. That it makes absorbing reading is perhaps the only thing that can be said in its favor.

The new *Life of Christ*, by Fulton J. Sheen, may well prove as popular as Rops' work was in France, and for similar reasons. Bishop Sheen professes an awareness of modern criticism, and indeed regards such knowledge as an essential prerequisite for writing a Life of Christ. It cannot, however, be said that he has made any use of such knowledge. He is certainly more cautious than Rops (who is quite uninhibited in his use of apocryphal legends), but he feels quite free to harmonize the gospels at will, and to read into the gospel story all the later dogmas of his Church. Thus the actions of Jesus are assigned each in turn to his humanity or divinity,† while the Immaculate Conception and Perpetual Virginity of Mary — and there are even suggestions of the coming dogma of Mary as Mediatrix of grace — are freely read into the gospel material.‡ The best part of Bishop Sheen's *Life* is his own meditations on the gospel incidents, and for Anglican readers his book would be more valuable if the meditations were detached from the *Life*.

Perhaps *The Life of Jesus Christ*, by J. W. C. Wand, should be classed among the ecclesiastical biographies, though it is vastly different from the two works just mentioned. The former Bishop of London is naturally alive to all the critical problems, but is able to write a Life of Christ because he favors conservative solutions to

†I am not questioning the doctrine of the two natures of Christ, which Anglicans share with Roman Catholics; but this doctrine is the Church's answer to the problems posed by the facts of the gospel, not a revealed datum with which the facts have to be squared.

‡The Perpetual Virginity of Mary is a tenable opinion within Anglicanism, but that the "brethren" of the Lord are really His cousins is not the only, or most obvious, explanation, and should not be regarded as self-evident.

those problems. His use of harmonization is cautious, judicious and restrained; his acceptance of the miraculous element in the gospels is based on a reasoned apologetic. While making it clear that he accepts the dogmas of the primitive Catholic faith, he does not force the gospel narratives into the straight-jacket of dogmatic interpretation. Undoubtedly this is the best recent Life of Christ for an intelligent layman who wants something more than Hollywood entertainment.

It was a surprising act of courage when Dr. Vincent Taylor, a leading British Methodist New Testament critic, wrote his *Life and Ministry of Jesus* (published in 1955). Dr. Taylor was able to do this because, although at one with the form

## Works Mentioned In This Article

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**THE LIFE OF JESUS CHRIST.** By J. W. C. Wand. Morehouse-Gorham, 1955. \$1.

**THE LIFE AND MINISTRY OF JESUS.** By Vincent Taylor. Abingdon, 1955. \$3.

critics on many points, he differs from them in three ways:

First, he believes, with the late T. W. Manson and with Dr. C. H. Dodd, that Mark did not invent the string for his beads, but found it in earlier tradition. Thus the outline of Mark and the general development of the ministry as he gives it are historically plausible.

Second, the beads themselves, Dr. Taylor believes, are not just the creation of the community: while it *shaped* them to meet its divers needs, it took them from genuine memory of Jesus' earthly life.

Third, the dogmatic element in the gospels, specifically the Messiahship of Jesus, was not read into the story after

*Continued on page 20*

\*In the English Prayer Book, by a comma!

## Love or Taxes?

Episcopalians are, by and large, such intelligent, well-intentioned, reasonable, and respectable people that it seems an irony of fate that the Episcopal Church is particularly apt at mixing these undoubtedly excellent attributes into a stew of ineffectiveness.

The immediate cause of that statement is the thoroughgoing mess in which we find ourselves in the matter of overseas missions.

Currently, two agencies are exploring the reasons for the existence of the mess. One is a committee appointed by National Council at the insistence of General Convention. General Convention took this action on the joint demand of two dioceses of substantial stature and radically dissimilar Churchmanship — Chicago and Virginia. The other is the Overseas Mission Society, an independent organization dedicated to the advancement of the missionary cause. It is hoped that a meeting early this month between the leaders of this organization and Bishop Bentley, who heads our Overseas Department, will open channels for constructive reform. The meeting will give Bishop Lichtenberger one of his first opportunities to demonstrate statesmanship and leadership in high Church affairs.

That we have a mess in overseas missionary work is obvious. In a time of exploding populations in under-developed countries, in a time of trouble and turmoil, in a time of new alignments and great hopes, we are barely holding our own in our few foreign mission fields.

### "Economy" Drive

We have a compact missionary general staff in the Overseas Department of National Council, stripped to the bone in both budget and personnel. Yet, when National Council called the Church to pour a small amount of additional money into the overseas venture (into the field, mind you, not the overhead apparatus at "281") General Convention went into an "economy" drive that gutted the already-meager askings of the Overseas Department.

It would be comforting to see some simple and easily corrected source of our weakness. If we could say that it was the last Presiding Bishop's fault, we could relax in assurance that the new Presiding Bishop would correct everything. If we could blame it all on Bishop Bentley, it would be easy enough to fire him and hire a fair-haired boy to work wonders. If it was National Council's fault, we could attack National Council and bombard it with demands for action. Or if we blamed it on General Convention's stinginess we could campaign to elect deputies in 1961 dedicated to giving the overseas missionary effort the means to do a proper job.

By both conviction and instinct, the editors of THE LIVING CHURCH shy away from reform measures based

on juggling the responsibilities of individuals. Usually the Church gets about the kind of leadership it wants, since it is democratically governed and since its leadership is very responsive to general opinion.

We are almost sure that the things that are wrong with the missionary policy of the Church are just those special things about our missionary work which exist because the Church membership, in general, really wants them to exist.

Most conspicuous among these special things is the policy of depersonalizing missionary giving. The arguments for centralized, depersonalized administration of missionary funds are many and impressive. It is expensive of both money and personnel to have missionaries chasing around the country on begging expeditions. Only a centralized administration can give the hard-working priest of an important but dreary mission the kind of support his work deserves, despite the competition of the more glamorous mission field with a promotion-minded spokesman. From the parish's point of view, it is nice to be able to budget a fixed sum for missionary giving (a sum fixed by central authority) and then go through the year secure against the impact of new pleas for financial help to missions.

### Depersonalized Missions

These are all real advantages. We suspect our centralized system would work very well in a Church composed entirely of dedicated and enthusiastic Churchmen.

But what has really happened? By depersonalizing missions, we have removed them from the immediate concern of the back-bench Episcopalian. Missionary giving has become a decision for the vestry in most parishes. That decision is usually seen as a simple one — either the parish pays its missionary apportionment in full or it doesn't. Since the apportionment is small, it usually is paid in full — usually after some grouching by the economy party of the vestry. That done, the vestry (and the rest of the parish) can relax with a sense of having done their total duty to missions for the year. Oh, yes, the ladies may send out a box of old clothes and pour some needed money into the blue boxes of the United Thank Offering. The children may give a Lenten offering out of their candy-bar budget. But it is still the vestry decision that is the major action of the parish in missionary work.

### A Negative Symbol

The result is that what could be a joyous adventure into the realms of truly Christian self-giving becomes a sour and unrewarding action of taxpaying. A further result is that all our instincts in regard to taxation are aroused, so that we go to General Convention or the diocesan convention ready to vote our heads off against some taxpayer's stereotype such as "bureaucracy" or "extravagance" or "unrealistic thinking." It even happens — and for this may God have mercy on our souls — that the very word "missions" becomes a completely negative symbol meaning taxation.

There is a tragic analogy here with what happens in a small community that grows to be a large city.

With the bigness, all too often, the truly neighborly charity that cooks soup for invalids and gets a job for the out-of-work and passes the hat to pay for funerals is replaced by a Community Chest fund drive in which conscripted solicitors pressure reluctant givers into giving \$10 a year to a host of collectivized social services.

We like efficiency. We like strong and strategy-minded leadership. We dislike putting a premium in missionary work on the individualistic money raiser's talents.

But we think this is a lesser evil in the present situation. Episcopalians need, in this area of Church work and at this time, not the reasoned calm of quiet evaluations, but the gorgeous flamboyance of warm hearted missionary enthusiasts. We need people aroused about Brazil and Cuba and Liberia and the Philippines, the way many people are (by the dogged efforts of one man) aroused about KEEP'S venture in Japan. We need to disturb ourselves and our parishes by hearing at first hand the stories of poverty and struggle, danger and need, the opportunities of fields white with harvest and the peril of resurgent faiths and burgeoning materialism.

Maybe some one or two places will get more money than cold calculation would consider their fair share under such a system. But maybe, since God is merciful, the stirring of hearts would make our total commitment to missionary work so much larger that even missions with uneloquent spokesmen would be getting more support than they do now.

And maybe — and we pray hard for this — in the stirring of hearts would come a realization that missionary work is not just taxpaying to support somebody else as a missionary. Maybe it could be a challenge to every Christian to do missionary work where he is and be ready to ask himself often whether he himself is not the one that ought to chuck the ordered life of the American parish and put his God-given talents to work in the field for the glory of God and the spread of His kingdom.

## Lent Books

This is the Lenten Book Number of THE LIVING CHURCH, and by the time it is in the hands of our readers Lent will be almost upon us. It will be necessary to move fast in purchasing any of the books mentioned in this issue, if they are to serve in any measure for Lenten reading.

The Dead Sea Scrolls is one of the big topics of the day, and seems to get bigger as time goes on — at least the material published on the Scrolls shows no sign of abating. We are happy to add the Rev. James L. Jones' article in this special number [see p. 14].

The study of the Life of Christ is always appropriate in Lent. In his article, the Rev. Reginald H. Fuller treats of some of the more recent *Lives* of

Christ and points out how different approaches to the task of writing the Life of Christ lead to different results [see p. 16].

The signed reviews cover a variety of topics and, we trust, will provide a wholesome variety in the choice of Lenten reading.

## Civilian or Military

Once again the practice of maintaining a civilian chaplaincy at West Point is under attack by groups who want only military chaplains to minister to the cadets. This time the attack takes the form of a bill introduced by Senators Magnuson and Jackson, both Democrats from Washington state.

As we have said before (most recently, on June 3, 1956), the issue is raised by some groups because civilian clergymen of the Episcopal Church have almost always held the West Point chaplaincy. This has disturbed many non-Church people, since it has the appearance of discrimination.

We think this is a false presentation of the case. Services of other Christian and non-Christian bodies are available to the cadets. There is no compulsion to attend the services of the civilian chaplain. The job does not pay well enough to be considered a fat bit of patronage. The record does not support any conclusion that our clergy serving the Academy have used their position to proselytize.

The issue, it seems to us, is rather one of the desirability or undesirability of civilian chaplaincies at the Academy. We have military chaplaincies at the Naval, Coast Guard, and Air Force Academies. And we know of no evidence even purporting to show the superiority of the ministries of these military chaplains to the ministries served by civilian clergy at West Point.

One definite drawback of the military system is the frequent rotation of personnel. It is impossible, under the customary practice of the military services, for a chaplain to count on an extended tour of duty at one station. Such compulsory discontinuity in the ministry seems to us to be quite undesirable.

Another point is the value of tested tradition in determining policy. West Point has used the present system of appointing civilian chaplains for a long, long time. As far as we know, the demand for a change has always come, not from the Academy itself, but from Church groups and politicians who are neither familiar nor deeply concerned with the West Point situation. To impose arbitrarily a radical revision of procedure upon such an established and effective school as West Point seems to us unwise and unwarranted.

It rests with those who would change a practice with long and honored tradition behind it to prove that the present system has failed, or to offer evidence that their proposed alternative will be superior.

Until such evidence is presented, the Congress should reject demands for radical change.

the resurrection, but represents Jesus' own self-understanding.

Thus, contends Dr. Taylor, while it is not possible to write a full biography of Jesus, it is possible to aim at a more limited goal: a broad outline of His ministry leading up to the passion, and a general account of His words and works.

Readers of *THE LIVING CHURCH* have already heard something of Rudolf Bultmann's program of demythologizing. This controversy has recently entered a new phase which is relevant to our subject. It is interesting that some of Bultmann's own pupils are becoming dissatisfied with their master's position that any concern with the history of Jesus is irrelevant to faith. Bultmann indeed sometimes writes as though God's act in Christ is not something which happened in the years 1-30 A.D., but something which happens when the preacher mounts the pulpit at 11 o'clock on a Sunday morning! This is perilously near to the "docetic" heresy of early Christian days, according to which the Saviour's humanity was only apparent.

So in Bultmann and in much contemporary neo-orthodoxy we are presented with the *idea* of God acting in history, not with His actually having done so. The Christian Gospel is not just the "Word" (i.e., a theological proclamation of the idea of redemption), nor is it just "flesh" (i.e., the Jesus of history): but it is the gospel of the Word made flesh, and we have every right — and necessity — to concern ourselves with the "flesh" (i.e., the historical life of Jesus). This concern, these New Testament scholars are coming to realize, is both legitimate and necessary for faith.

But is it *possible* to entertain such a concern? What about those skeptical utterances of Bultmann and R. H. Lightfoot? As a matter of fact, prospects seem better today than they did in the 30's. We are no longer so hide-bound by the so-called "primary" documents (Mark, Q, and material peculiar to Matthew and to Luke). In particular, many scholars are prepared to treat much more seriously the historical traditions behind the Fourth Gospel and some of the sayings of Jesus enshrined in the discourses and dialogues of that Gospel. We know more about Rabbinic Judaism today than we did 30 years ago, and the Dead Sea Scrolls are enhancing our knowledge of Jewish sectarianism at the time of Jesus. We are learning more about the Aramaic language Jesus spoke.

Taken all in all, this means that there is today good hope of doing something more than contenting ourselves with "the whisper of Jesus' voice" and "tracing the outskirts of his ways," even if we must still restrict ourselves to a more "limited enterprise" than writing a full-scale Life of Christ.

mittee's study of this subject and his scriptural quotations may be read as appendices, but do not add much to the author's essential message. . . .

And "message" it is, a profound and moving one, well documented from experience, that in His great goodness God works through many channels, religious and medical included, to bring his children to the maturity and wholeness which constitute health. Spiritual healing is the health that God gives in life and in death. We all have to die, says the author, "but we don't have to die sick."

Clergy and laity, alike, are bound to be stirred by a reading of this exciting and well written book.

WILLIAM H. BAAR

## A Variegated Theme

### HEAVEN IN THE CHRISTIAN TRADITION.

By Ulrich Simon. Harpers, 1958. Pp. xviii, 310. \$6. Reviewer, W. Norman Pittenger, is Professor of Christian Apologetics in the General Theological Seminary.

**T**he author of this learned and stimulating book is a member of the staff of King's College in the University of London, where he teaches Hebrew and Old Testament. Two earlier works by Ulrich Simon have had a wide reading, *The Theology of Crisis* and *The Theology of Salvation*.

*Heaven in the Christian Tradition* is a careful study of the biblical idea of "heaven," concerned largely to show the significance of the motifs found in Scripture; Dr. Simon leaves to a later book, he tells us in his preface, the "attempt to interpret the material from a modern point of view" — in such a study, he says, he hopes to go beyond "the terms of objective evidence" and "to give free rein to speculative theology."

Considered, then, on its own "terms," this book is an invaluable presentation of what we actually find in the Bible on that "rich and variegated" theme so central, as Dr. Simon says, "to biblical thinking." The chapter headings indicate the scope of the work: "heaven and humanity," "heaven in Hebrew tradition," "the God of heaven," "the society of heaven," "the enemy of heaven" — Satan; "the victory of heaven" — the last things, "life in heaven" — the communion of the saints in God, and lastly (and with great beauty) "heaven in Christian worship."

From one point of view this is a book for the "expert" in biblical thought and its accuracy of statement and soundness of judgment can rightly be evaluated only by such a one. For this reason the reviewer is glad to note that Prof. John

Knox, surely one of our leading "experts" in these matters, regards the book, as the jacket tells us, as "of great learning, clearly organized, beautifully written" and touching "interestingly and suggestively on most of the significant themes in biblical theology." My own very amateur judgment would confirm this view of the "expert."

The point which is especially interesting, even provocative, to the systematic theologian is Dr. Simon's insistence that the language of Scripture, so highly symbolical and (as he notes) "mythological" in quality, must not be negated for theological purposes but must be entered into, appreciated, understood as it were "from within." Thus, in attempting to interpret the biblical way of delineating that good destiny in which God's purposes are fulfilled and his kingdom is established, and in which those who have served him faithfully are enabled to go "from glory to glory," our job is to recognize how in the Scriptures the "extremes of literalism are balanced by the extremes of metaphorical symbolism"; we are to seek the *meaning* not in spite of, nor in disregard of, nor by minimizing, the biblical idiom, but by penetrating into it with the deepest sympathy and identification, so that we can learn — as a poet would, if I may so phrase it — what it is getting at.

This is the kind of book which a parish priest might well use for a season's study of Scripture; it will provide a useful guide and it will also give him furiously, but reverently, to think.

W. NORMAN PITTENGER

## Wanted: A Common Mind

### DIVORCE AND REMARRIAGE IN ANGLICANISM.

By Arthur Robert Winnett. St. Martin's Press, 1958. Pp. xii, 284. \$6.50. The Rev. Edward B. Guerry, who reviews the book, is himself the author of a work in the same general field — *The Historic Principle of the Indissolubility of Marriage* (University Press, Sewanee, Tenn., 1953. \$1.50).

**T**he Rev. Arthur Robert Winnett has, in *Divorce and Remarriage in Anglicanism*, provided us with an objective, reliable, scholarly, well-annotated, and exhaustive account of the teaching and practice of the Church of England on divorce and remarriage from the Reformation to the present day. It contains much material unavailable to the average student.

Dr. Winnett deals with the serious division of opinion among English divines on the indissolubility of marriage and traces this difference beginning with the medieval background and the unfortunate teaching of the continental reformers. He describes the two positions as "indissolubilist" and "non-indissolubilist." He, however, clearly sets forth the official position

of the Church of England; i.e., that a valid marriage is indissoluble, except by death. This study vividly shows that this position of the Church on marriage from the earliest centuries was not altered "by the providence of God" at the Reformation.

After the Reformation this controversy centered around the Matthaean exception (see St. Matthew 5:32, 19:9), with many English divines insisting upon the right of remarriage for the innocent party only, but not upon additional grounds as advocated by the continental reformers; e.g., desertion.

Since modern N. T. criticism has discredited the authenticity of the Matthaean exception, the non-indissolubilist position in the present century has shifted to the interpretation of our Lord's words as only the expression of an ideal. Along with this there has been a renewed interest in the possibilities of nullity. Although the Church of England in recent years has officially reaffirmed her ancient position, the difference of opinion is still very serious.

This work gives one an insight into the difficult situation in which the Church of England has been placed by the Divorce Acts of 1857 (allowance of absolute divorce for adultery) and 1937 (extension of the grounds to include desertion, cruelty, and incurable insanity). This condition of affairs has been further complicated because of the fact that the Church of England is an Established Church.

In view of the advent of easy divorce in nearly every country in which the Anglican Communion is at work, Dr. Winnett insists:

"No longer can the Church allow herself to speak with a divided and uncertain voice . . . Divorce for hard cases multiplies the number of hard cases; these in turn lead to wider grounds for divorce and so to more divorces . . . it is unthinkable that the Churches of the Anglican Communion should go back upon the almost universally recognized rule that no marriage of any divorced person should take place with the Church's rites so long as the other partner lives. Equally if not more disastrous would be the employment of nullity outside carefully restricted limits as a means of evading the consequences of the Church's rule of marriage."

He concludes by challenging the Church to come to "a common mind" on this issue by profound theological study and by a consideration of the "wholeness" of Christian truth and life."

The author might have strengthened his study if he had pointed out more definitely that in practically every age there have been those who have not accepted wholeheartedly other dogmas of the Church but such division of opinion has not changed the truth of Christ as delivered to the saints.

There is a valuable chapter on the teaching and practice of the Anglican Communion outside of England, includ-

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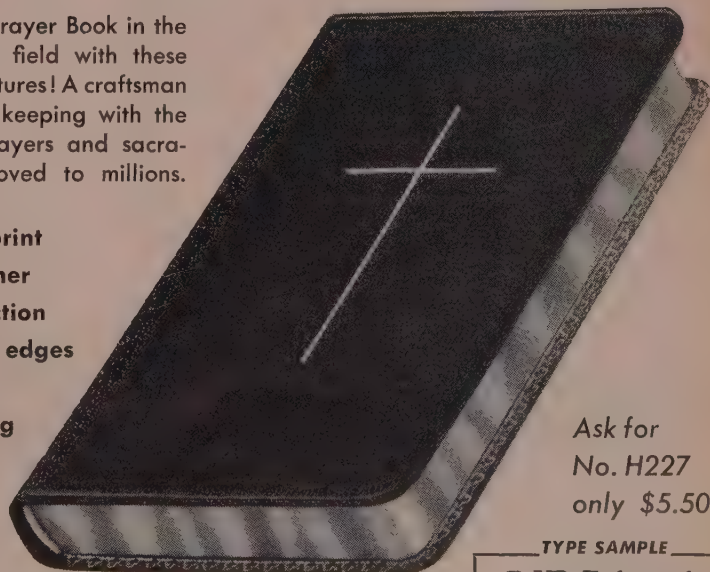
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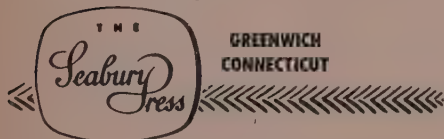
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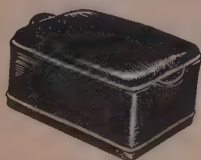


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ing a full presentation of the American Canons of 1946 with a penetrating criticism of the same.

After a reference to the practice of "extended nullity" in this country, the author comments:

"If this interpretation be placed upon the Canon, it allows a degree of laxity without parallel in the Anglican Communion but it is probable that only a minority in the Church would accept the interpretation."

Events at the recent General Convention have demonstrated that it is at least a very large minority and that American divines are also seriously divided on the question of the indissolubility of marriage. Of course, such information was not available to Dr. Winnett before the date of publication on October 24.

EDWARD B. GUERRY

## "Psychopathic" and "Sociopathic"

### PSYCHOPATHIC PERSONALITY AND NEUROSIS.

By A. A. A. Terruwe, M.D. Translated and Edited by Conrad W. Baars, M.D., and Jordan Aumann, O.P., S.T.D. Kenedy; 1958. Pp. 172. \$3.50. This book is reviewed by the Rev. Judson S. Leeman, M.D., who, in addition to being a priest of the Church, is a psychiatrist, now practising in Philadelphia, Pa.

I find *Psychopathic Personality and Neurosis*, by A. A. A. Terruwe, to have some interesting material in the field of religion and psychiatry, but I cannot recommend it as valuable or helpful reading for the average clergyman.

My feelings about this arise from a number of reasons. The most practical and interfering one lies in the nomenclature and terminology used. It is entirely different from that used in this country, and provides only confusion in terms of nosology.\* It is difficult even for one thoroughly oriented in psychological studies to "translate" Dr. Terruwe's personality types into the nomenclature used in America. For example, "psychopathic personality" is no longer used in the official American Psychiatric Association diagnostic terminology. What used to be so called is now known as "sociopathic personality," and is limited to the various types of anti-social behavior.

Dr. Terruwe uses a much wider terminology. This may arise from an older usage of the word indicating behavior patterns based on immaturity in development and resulting in acting-out impulses, etc., which are contrary to social mores. In her types of psychopathic personality are included what in our nosology we classify as

personality pattern disorders, as well as some psychotic conditions. The psychopath, in our framework of reference, may become psychotic, but at that point, diagnosis is on the nature of the psychosis.

Dr. Terruwe furthermore makes an empirical assumption in ascribing the psychopathic personality to "a hereditary defect in bodily temperament, which causes the sense appetites to be permanently indisposed to the degree of rational influence needed for the acquisition of virtue." This is certainly a controversial issue, and though it may be noted and appreciated by American psychiatrists, it seems a questionable basis for therapy.

The two chapters on "Guidance of Psychopathic Personalities," and "Neurotics," point out the dangers and difficulties the clergy will confront in trying to help these people. This may be of benefit to the more sophisticated clergyman, but before undertaking such counseling, he should have a better understanding of the nature of mental and emotional illness, be clearer about the difference in the "transference" which ensues in psychotherapy as opposed to pastoral counseling, and have enough self-awareness to avoid the pitfalls into which we so often work ourselves.

Perhaps some of the confusion of terminology lies in the translation, but my own opinion is that, if a book of this sort is to be of practical help to the American clergy, there should be a clarification of the problem before there can be adequate meaningful communication between the author and any reader.

JUDSON S. LEEMAN

## A New Find

### PAPYRUS BODMER V. NATIVITE DE MARIE.

Bibliotheca Bodmeriana, 1958. Paper, pp. 127. (Price information and copies available from Bibliotheca Bodmeriana, Cologny-Genève, Switzerland.)

This monograph contains, with introduction in French and parallel French translation, the Greek text of a recently discovered manuscript of the Book of James (*Protevangelium Jacobi*), which is one of the Apocryphal Gospels of early Christian times. These writings elaborate upon, and fill in, the scriptural accounts with material largely legendary and not infrequently fantastic.

The Book of James is generally dated about the middle of the second century, but extant manuscripts have so far been those of the ninth century on. This new find is put by competent scholars in the third century, and thus *est appelé par conséquent à jouer un rôle important dans l'histoire de ce texte*.

This is a scholar's or at least a student's book; and even students and scholars may have trouble at first with the Greek text, which is here reproduced (though not in facsimile) exactly as in the manu-

\*EDITOR'S NOTE: "Nosology" is a technical medical term derived from Greek *nosos*, "disease," "illness," and *logos*, "word," "reason," "science."

script — without breathings, accents, or the other customary helps, and often in spelling which is, to say the least, not that of the lexicons.

The Book of James tells us, for example, that the Blessed Virgin's parents were named Joachim and Anna, that Joseph was an old man with sons by a former wife when he took Mary into his custody, and that the Nativity took place in a cave. Those who would prefer to read it in an English translation will find it so included in Montague R. James' *Apocryphal New Testament* (Oxford University Press, \$6; available in libraries). By skipping over Joseph's soliloquy (XVIII, 2) and Salome's prayer in XXI, 2 (on pages 46 and 47, respectively, of *Apocryphal New Testament*), they will have it substantially in the text of Papyrus Bodmer V, which is shorter than Tischendorf's text.

FRANCIS C. LIGHTBOURN

## The "How" of Praying

**THE WONDER OF PRAYER.** By **Shelton Hale Bishop.** Seabury Press. Pp. 95. \$2.25. Reviewer, the Rev. Bernard G. Buley, is rector of St. Matthias' Church, Waukesha, Wis.

Shelton Hale Bishop's *The Wonder of Prayer* is the Seabury Lenten Book for 1959. It deals with the "how" of prayer.

Much has been written about the need for prayer and what prayer does, but very little has been written by modern Churchmen on the techniques of prayer. There is a wealth of material in the writings on ascetical theology, but much of it is beyond the understanding of the ordinary man.

This book, simply written, will tell those who know little or nothing about prayer how to pray. The author's sincerity is unmistakable, and his rich experience in praying pervades every word.

Anyone who knows anything of Fr. Bishop's ministry will understand through this book how his parish grew to be such a spiritual powerhouse.

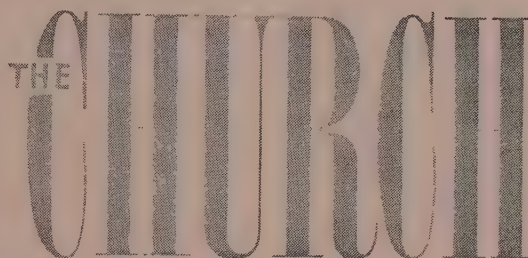
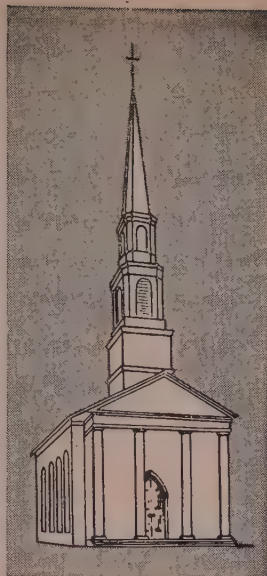
A careful, meditative laboring over this book will give to all who read it a fresh understanding of prayer, which is the very breath of the Christian life.

BERNARD G. BULEY

## Exploring the Riches

**JOURNEY THROUGH THE BOOK OF COMMON PRAYER.** How To Find the Way. By the Rev. **Charles E. Fritz,** B.Sc.C.E., M.A., B.D. Morehouse-Gorham. Pp. ix, 82. Paper, \$1.35.

The Rev. Charles E. Fritz, now retired after 10 years' work as a civil engineer and 27 in the priesthood, has, in *Journey*



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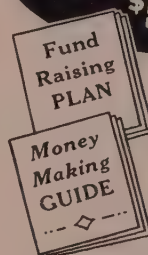
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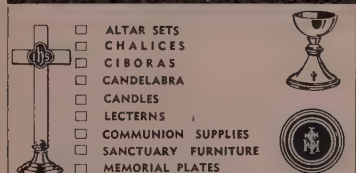
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Through the Book of Common Prayer, undertaken to explore with the reader the treasures of the Church's official manual of worship. In simple language he goes step by step through the various parts of the Prayer Book, telling something of their origin and something also of their use in practice.

Fr. Fritz does not claim to present any new material in these pages. He does note, however (what has hitherto escaped this reviewer) that, while the altar is called in the earlier part of the Communion service the "Holy Table," it becomes the "Lord's Table" after the Consecration.

Also, in describing an ordination to the priesthood, he says that "traditionally the alms of this service are presented to the new priest for his personal use — books for his theological library, vestments, and so on" (p. 68).

In the otherwise useful "Family Tree of the Book of Common Prayer" at the back, the present English Prayer Book is given as that of "1622"; it should of course be that of "1662," and at the very bottom of page 59 "Revelations [sic] 12" should be "Leviticus 12."

This is a booklet that can be recommended for its ostensible purpose — to help people to appreciate better the Book of Common Prayer, and to make it easier for them to find their way about its pages. The last chapter, "Personal Use of the Prayer Book by the Individual," is particularly fine.

FRANCIS C. LIGHTBOURN

## An Engaging Apology

**CHRIST OUR PASSOVER.** The Liturgical Observance of Holy Week. By **John T. Martin**. Studies in Ministry and Worship, No. 4. S.C.M. Press, 1958. Pp. 94. Obtainable from Alec R. Allenson, Inc., 635 East Ogden Ave., Naperville, Ill., for \$1.75. Reviewed by the Rev. H. Boone Porter, D.Phil. (Oxon.), who is Assistant Professor of Ecclesiastical History and Instructor in Liturgics, Nashotah House, Nashotah, Wis.

With the increasing interest in Holy Week, booklets such as this fill a definite need. This one should be of particular assistance to clergy and laity who are considering the possibility of revising and re-planning their parish schedule for this sacred season.

The first part of the book is a historical, pastoral, and devotional commentary on Holy Week as it is observed in the official liturgical services of the Church: Daily Matins and Evensong and the celebration of the Eucharist. Fr. Martin deserves credit for approaching these rites primarily in a theological spirit; the trivialities of ceremonial are left in the background where they belong. Unfortunately the psalms and lessons here discussed are

those of the English lectionary which do not always correspond to our own. The reader, furthermore, must be advised that the author does not write as a professional historian, and his allusions to ancient liturgical practices are sometimes misleading.

The second part of the book contains a neatly printed and well arranged liturgical text for three services supplemental to the Prayer Book. First is a brief and very usable "Palm Liturgy." Second is a special conclusion for Evensong on Maundy Thursday, when the altar is stripped and the candles extinguished. For the ordinary parish, this arrangement would seem far preferable to the introduction of "tenebrae." Thirdly there is an order for the Easter Vigil. The rationale of these compilations is explained in the preceding commentary.

Fr. Martin goes on to offer three model sermons for Holy Week. These are indeed impressive examples of the striking im-

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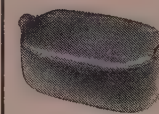
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part which contemporary biblical and liturgical preaching can have. David M. Paton concludes the book with an engaging apology for publishing rites which are technically illegal in the Church of England.

H. BOONE PORTER, JR.

## A Saint's "Gaiety"

### THE LIFE OF ST. JOHN OF THE CROSS.

By **Crisógono de Jesús, OCD.** Translated by **Kathleen Pond.** Harpers, 1958. Pp. xv, 400. \$6. Reviewed by the Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., a frequent contributor to **THE LIVING CHURCH**, and author (among other titles) of *The Secret Way* (Morehouse-Gorham, 1949, out of print).

A little spiritual insight suggests that the ancient aqueduct, near Spanish Segovia, may well become a rich symbol of the great mystical doctor who was prior of the monastery there and whose mortal remains are enshrined at this same place. Rarely, in Christian history, has the Church been more effectually inundated with "the water of life" than with that which was poured out upon Christendom through the personality of St. John of the Cross.

Padre Crisógono de Jesús made his own religious profession at the tomb of the Carmelite Reformer. During his short life (1904-1945), he read all the works of St. John 60 times. By means of his intense devotion, Padre Crisógono was able to produce a biography which the late E. Allison Peers has described as "indispensable." The consecrated research, which preceded the writing, was tremendous. Seventy-three pages of notes testify to the author's dedication. Yet, the book, though scholarly, merits a generous appeal.

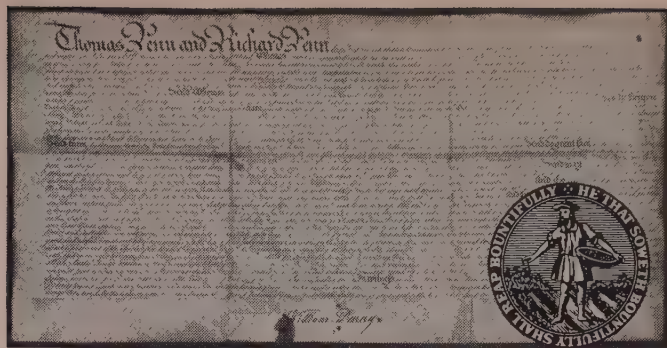
Our contemporary author clearly understands a basic premise of the Christian Gospel as it is passed to us through the life and work of St. John of the Cross. This special insight is derived from the realization that, in the order of Grace, the working of miracles, contemplation, and ecstasy are not extraordinary. If the readers can breathe in that energizing spirit from this biographical presentation, their own spiritual lives can be enriched beyond measure.

There is a delightfully refreshing frankness and fairness to be found in this book. The vicious brutality and the inhuman degradation, which the authorities of his Church forced upon St. John of the Cross, are carefully narrated without effort to mitigate or to excuse.

The chapter entitled, "Prior of Los Martires," surely can be recommended to any clergyman who finds himself in a position of authority over his brethren.

Thinking in the thought-mold of his master, St. John's latest biographer has presented a survey of the saint's writings

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which is integrated against real life situations. When seen in this way, poignant remarks like "Seek nothing but the bare cross, which is a lovely thing" take deeper meaning.

Because Padre Crisógono exhaustively analyses the times, the historical forces, and the involved personalities, his central character tends, at times, to move through the vast panorama like a phantom. The biographer likely realized this weakness of his writing because, in the last chapter of his book, he endeavors to reconstruct fully and to sharpen his portrait of St. John of the Cross.

At one place, the reader is startled with the strange observation that Fray John forced himself to be gay. This contradicts so many other statements about the saint's spontaneous gaiety that it must either be a mistranslation or a bit of latter-day morbid sanctity.

The English translation of Padre Crisógono's work, beautifully printed and well illustrated, deserves a place among the favorite books of every cleric who seriously considers the call to a devout and holy life.

JOSEPH WITKOWSKI

## Biblical Learning

**BIBLE KEY WORDS** (Volume II) from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*. Translated and edited by **J. R. Coates** and **H. P. Kingdon**. A One-Volume Edition Containing Four Books: I. **LORD**, by **Werner Foerster** and **Gottfried Quell**; II. **GNOSIS**, by **Rudolf Bultmann**; III. **BASILEIA**, by **K. L. Schmidt**, **H. Kleinknecht**, **K. G. Kuhn**, and **Gerhard von Rad**; IV. **APOSTLESHIP**, by **Karl Heinrich Rengstorff**. Harpers, 1958. Pp. xiv, 121; xiii, 67; xiii, 61; xii, 76. \$4.

Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament* ("Theological Dictionary to the New Testament") is one of the most important, if not the most important, projects of our times in the field of biblical scholarship.

Bible Key Words (Volume II) is the second installment of this "twentieth-century *Summa Theologica* of biblical learning" to come out in English. It contains articles by leading scholars on the words *Kurios* ("Lord"), *Gnosis* ("Knowledge"), *Basileia* ("Kingdom"), *Apostolos* ("Apostleship"). (Volume I, containing material on the words for Love, the Church, Sin, Righteousness, came out in 1951.)

Volume II, like its predecessor, quotes frequently from the Greek, but "a few of the key Greek words have been transliterated, as well as all the Hebrew terms, in order to help non-specialists pick up the main thread of the argument." And at least one doesn't have to wrestle with the German! The bibliographies and indices seem very thorough. Unfortunately, Kittel's name is misspelled "Kittle" in the title-page.

F.C.L.

## sorts and conditions

"HOORAY! hooray! Nothing to eat for forty days!" This was a small boy's effort to carry out the preacher's eloquent plea for a joyous approach to the Lenten fast.

NOWADAYS, fasting is usually undertaken, not as a religious discipline, but in obedience to the insurance company or the doctor. I sometimes wonder how many of the people who have given up smoking to escape lung cancer are putting on pounds which actually offer a much more serious threat to their longevity.

SOMEHOW, I think the older idea of fasting for religious reasons must have been more fun. Giving something up for God seems more rewarding than giving it up to escape fulfilling the actuarial tables.

THE NAME given by theology to the sin of excessive eating is gluttony. It is one of the seven deadly sins, along with pride, lust, avarice, etc., which means that it is not a sin in itself but a dangerous, hard-to-resist temptation. The seven deadly sins are the result of natural drives, wholly good in themselves, which appear in man in distorted or uncontrolled form because of the twist in our nature known as original sin.

THUS, overeating is a problem with a spiritual cause. Some lack or distortion in our nature makes us want more food than we ought to have. Perhaps we feel insecure, and overeat because to do so makes us feel more secure. Perhaps we feel rejected and unloved, and console ourselves with cake and candy.

THE CHURCH does not call us to a Lenten fast to make us slimmer and healthier. It calls us to fast as an acknowledgement of God's sovereignty over our appetites, as a tribute of love for Him. The doctor and the insurance company deal with the symptoms of overweight in the physical realm. The Church deals with the cause of it — the lack of proper relationship to God. It invites us to drown our lovelessness in His love, to overcome our insecurity in His arms.

THE CHURCH cares very little about our longevity, but a great deal about our spiritual health. Oddly enough, with better spiritual health, we would probably wage a shrewder fight against the actuarial tables!

PETER DAY

The Living Church

## CONVENTIONS

Continued from page 13

hold of God." In his episcopal address, Bishop Hines of Texas, who presided, took up the theme by saying that the brotherhood of the family of God "into which we are re-born through Holy Baptism is a given relationship from which we do not have the right to escape." He deplored the fact that contradictory contradictions "concerning a Christian's responsibility in the field of human relations have sometimes divided families and alienated friends." He called for confession of the Church's "blunted witness in the sensitive areas of race relations."

He added, "While Christians must not give ground in setting forth the bedrock structure of the divinely ordered equality of all men, neither can we give ground in an almost equally demanding thesis, namely that men of opposite mindedness to us are our brothers, also, and are not loved one whit less by God's Son!"

The bishop reported failure of a three million dollar diocesan advance drive begun last year, and pledged no new financial campaigns in the immediate future.

The council approved a change in canons authorizing the Church in Longview to acquire from the county a \$2,500,000 hospital on a lease-option-to-buy plan which was set up to insure purchase from operations without cost to the diocese. Support for indigent patients would continue under county welfare auspices. The hospital is operated on a segregated basis but, the council was assured, "less segregated than any other hospital in the diocese."

Council voted to accept seven new missions and to elevate St. Mary's Church, West Columbia, to parish status. A budget of \$137,960 was adopted, an increase of \$4,438 over the 1958 budget.

ELECTIONS. Standing committee: Rev. J. B. Robbins, Dr. Royal Embree; executive board: Rev. S. N. Baxter, Ernest Coker, Ivan Oden, I. W. McGee.

## LOS ANGELES

### A Yardstick

The findings and resolutions of the 1958 Lambeth Conference were termed the yardstick of the Church's program for 1959 by Bishop Bloy of Los Angeles in his re-convention address. He said:

"At Lambeth we realized more fully what the Church faces in her ministry of reconciliation as we listened to the reports from Africa, from India, and from countries within the orbit of the Moslem or the communist world.

"It is vital for the Church to take a courageous stand on the great social issues of our time. The need is great for a fearless preaching of the word and for vigorous spiritual leadership by clergy and laity in the home, the community, the world of business and social life."

The convention voted unanimously to

accept a goal of \$1,300,000 as its share in the \$4,000,000 capital funds drive in the Pacific province of the Church for additional buildings at the Church Divinity School of the Pacific, Berkeley, Calif.

The largest diocese in the province in the number of communicants, Los Angeles accepted the greatest quota. With the expansion program the seminary could accommodate 100 more students.

Convention pledged to settle 200 more dispossessed Dutch refugees from Indonesia in Southern California in 1959.

A budget of \$956,915 for the 1959 program (including missionary program, national Church's program, and diocesan and capital needs budgets) was adopted. This proposed budget is an increase of approximately \$110,000 over 1958.

Recipients of the Bishop's Award of Merit for 1959 were:

Mervyn Hope, member of the board of directors of the Episcopal City Mission Society of Los Angeles; Laurance W. Morgan, for many years a director of the Episcopal Home for the Aged in Alhambra; Robert Young, who has channeled much of his acting and speaking talents into forwarding the work of the Church; Mrs. Alexander Campbell, who for many years has fostered the steady growth of the Bishop's Scholarship Fund for seminary students; Miss Leda Douglass, active for many years in the parochial program of St. Paul's Cathedral; and Miss Lucile Richards, diocesan representative of the Presiding Bishop's Committee for World Relief.

ELECTIONS. Executive Council: clerical, Ivor I. Curtis; lay, Robert Andreen, David Fenwick. Standing Committee: clerical, R. P. Jones; lay, M. E. Davis.

## HAITI

### Welcome Back Campaign

The problem of people losing touch with the Church after confirmation was discussed at Haiti's convocation.

It was decided that a campaign would be conducted during Lent to locate such persons and to welcome them back to active participation at a special Whitsunday service.

No new missions were admitted during 1958, but two small missions, St. Mark's, Le Borgne, and St. Simon's, Bainet, were reduced to station status. Almost every mission increased its missionary quota for 1959.

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## LETTERS

(Most letters are abridged by the editor.)

### As Little Children

The Faith was given to us, once and for all, by Jesus Christ, our Lord. He did not come to earth to argue about types of "theology." He brought us the Faith by which we are to live, here and hereafter. He taught us to believe as little children, not to deny faith by specious arguments.

He told His Disciples to go out and spread His Word, His Truth, simply, so all could understand it — throughout all the world — not to deny it, and confuse it with meaningless phrases that turn people away from the Truth.

I wonder what Christ thinks of men who are ordained to teach His Faith, who take a vow to teach that Faith, and are busily engaged thereafter in denying it?

CHARLOTTE CHURCHILL STARR  
Quakertown, Pa.

### Democratic Christianity

In attempting to find a solution for "breakdown" among clergy (and I suppose others dealing with the public today, especially teachers) the Very Rev. William S. Lea [L.C., January 25] quotes his anonymous letter-writer as saying clergy need to love their people more, and "People respond so quickly and eagerly to love."

Far from being a remedy for frustration and breakdown, this prevailing humanistic mythology of today is the cause. We have forced the clergyman to submit to a supposed infallible and gracious public.

Our Lord's complete love rejected by crucifixion should bring us sober comprehension of man's capacity for evil as well as good (in people en masse as well as in the isolation of leadership). If not, then discard Jesus' definition of the healthy mind, consider Him "maladjusted," and concentrate completely on the scriptures of Dale Carnegie, Norman Vincent Peale, and the *Readers' Digest*.

Nothing is more popular with the public, yet viciously damaging to the leader's personality and morale, than the bland assumptions that the right words (science of communication), informing the laity of the Church's needs (science of publicity), and loving people enough (ministering to the individual's desire for status), automatically assure success.

Shall we drop the New Testament, forget the martyrs, and the great parables of Jesus on sin and spiritual blindness and rejection?

Who started this business that Christianity must be absolute democracy in 1959, as it was absolute monarchy in 1659?

(Rev.) MARLAND W. ZIMMERMAN  
Rector, St. Paul's Church  
Delray Beach, Fla.

### The Devil's Lieutenant

The very word "alcoholism" is a farce and a fraud. McGoldrick's statement that "alcoholism is no more a disease than is theft or adultery" cannot be repeated too often, because the whole problem of intemperate drinking comes down to the inescapable fact that this is a personal moral lapse for which the drinker is personally responsible, as he would be for theft or adultery, and which he

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## III INFORMATION ON SCHOOLS

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Write to:

**THE LIVING CHURCH  
Advertising Department  
407 E. Michigan Street  
Milwaukee 2, Wisconsin**

The Living Church

## LETTERS

Continued from page 27

terminate just as surely—if he will. But why should he? Here is the Church ring, in effect, "You're not sinful, you're just sick." And here is the state, providing hospital care to restore the drunkard to such physical state that he can pleasurably return to his excesses.

How, in heaven's name, can the Church take such an indulgent attitude toward a vice which causes such vast amounts of misery and is literally the death of so many souls? Every urban rector knows the number of his family problems which are caused or greatly aggravated by the unwise drinking of the husband or wife or both. Every social worker knows the vast and pitiful army of innocent little bastards which comes drifting into the world on the alcoholic tides of youthful inemperance. Every police chief knows how high a percentage of automobile accidents is caused by drinking. Every prison warden knows the number of inmates who would not be in his care, were it not for excessive drinking.

The liquor problem is a difficult one for anyone to face. The effects of alcohol are at best temporarily pleasant to a great many people. Over-indulgence is a delight to many, at least for the time being. The stage and screen, and much of the current literature, tend to make drinking (including excessive drinking) of alcoholic beverages seem normal and expected. Airlines foist free drinks on passengers. Family magazines like the *Saturday Evening Post* carry liquor advertising. In all, there attaches to the whole ethanol

family the interest and appeal which so often add an evil but attractive luster to the illicit and the not quite proper. And not many of us care to be thought of as prudes or blue-noses.

Nevertheless, alcohol is beyond shadow of doubt the devil's first lieutenant. The fact that it can be used without harm, by some, must not be allowed to obscure the fact that it brings utter disaster—temporal and eternal—to great and growing numbers of Americans.

The Church need not say that everyone who drinks is a sinner. It need not adopt an outright prohibitionist point of view. But it should be far more forthright—and less deviously verbose—in saying that liquor is a frequent cause of sin and suffering, and in urging total abstinence as far and away the better life for all Christians.

I might add that I am an Episcopalian of definitely Catholic leaning, so I am certainly not preaching any "Protestant Crusade." I am, I think, simply recognizing facts—something which the Alcoholism Commission has failed to do [in its pamphlet on *Alcohol, Alcoholism and Social Drinking*, L.C., December 14, 21, 28].

SAMUEL J. MILLER

Cincinnati, Ohio

To use all the words in the dictionary and to say exactly nothing is an amazing feat. Besides, reprinting this pamphlet on alcohol caused a shameful waste of good paper and ink, as well as space, in your useful magazine.

C. K. HITCHCOCK

Indianapolis, Ind.

## PEOPLE and places

### Appointments Accepted

The Rev. John D. B'oomer, formerly in charge of St. James' Church, Mosinee, Wis., is now vicar of St. George's Church, Macomb, Ill., and St. Thomas', Bushnell. Address: 512 N. Randolph St., Macomb.

The Rev. Stephen D. Carter, who formerly served St. James' Church, Conroe, Texas, is now curate at St. Andrew's Church, Houston. Address: Box 7417, Houston 8.

The Rev. John R. Caton, formerly in charge of St. John's Church, Taipei, Formosa, is now associate rector of Emmanuel Church, Rapid City, S.D. Address: 723 Franklin St., Box 733, Rapid City.

The Rev. Roger S. Gray, formerly rector of St. Luke's Church, Eastchester, Tuckahoe, N. Y., is now rector of Grace Church, Long Hill, Conn., with address at 5958 Main St., Trumbull, Conn.

The Rev. Richard W. Hewetson, formerly in charge of St. John's Church, Hallock, Minn., and Christ Church, St. Vincent, Minn., will on April 1 become rector of Holy Trinity Church, International Falls, Minn. Address: 1020 Eighth St.

The Rev. C. Clyde Hoggard, formerly rector of St. John's Church, Tulsa, Okla., is now canon of Grace Cathedral, Topeka, Kan.

The Rev. Harold G. Holt, formerly at St. John's Military School, Salina, Kan., is now vicar of St. James' Church, Griggsville, Ill., and St. Stephen's, Pittsfield.

The Rev. Dr. Paul Z. Hoornstra, formerly assistant at Grace Church, Madison, Wis., is now rector. Fr. Hoornstra had been serving as acting rector since the sudden death of the Rev. Dr. John H. Keene in summer.

The Rev. Harry R. Johnson, formerly associate

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Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

rector of All Saints' Church, Chevy Chase, Md., will on February 11 become rector of the Church of the Good Samaritan, Paoli, Pa. Address: 212 W. Lancaster Pike.

The Rev. John F. Machen, formerly rector of Grace Church, Charles City, Iowa, is now rector of Christ Church, Buena Vista, Va., and St. John's, Glasgow.

The Rev. Harry B. Malcolm, who formerly served St. John's Church, Springfield Gardens, N. Y., is now serving St. Anthony's Church, Hackensack, N. J. Address: 72 Lodi St.

The Rev. Thomas L. Mitchell, formerly curate at St. James' Church, West Hartford, Conn., is now serving St. Mary's Church, Gowanda, N. Y. Address: 75 Center St.

The Rev. Karl Spatz, who has been serving as vicar of St. George's Church, Oklahoma City, Okla., will on March 15 become rector of St. Augustine's Church, an American congregation in Weisbaden, Germany. He will be the first resident priest there since 1938.

## Ordinations

### Priests

**California** — By Bishop Pike: On December 13, the Rev. Clarence H. Stacy, now vicar, St. Anselm's, Lafayette; on December 29, the Rev. Deane W. Kennedy, chaplain, U. S. Navy (address, Room 106, Federal Building, San Francisco); on January 6, the Rev. Harold V. Sheffer, vicar, St. Thomas', Rodeo; on January 10, the Rev. Samir Jamil Habiby, vicar, St. Matthew's, San Ardo, and member of the Paso Robles field ministry.

**Maryland** — By Bishop Powell: On December 23, the Rev. Theodore H. Bailey, III, vicar, St. Peter's Chapel, Solomons, Md., and Middleham Chapel, Lusby; on January 6, the Rev. Robert Lee Leather, assistant, Emmanuel Church, Cumberland; and on January 10, the Rev. Paul S. Dawson, rector, St. John's, Shady Side. By Bishop Doll, Coadjutor: On December 23, the Rev. Harold Jackson Wilson, in charge, St. Mark's Parish, Frederick and Washington Counties, with address at 112 A St., Brunswick, Md.

**Oklahoma** — By Bishop Powell: On November 5, the Rev. James E. Dillinger, vicar, St. Paul's, Holdenville, and St. Mark's, Seminole; on November 29, the Rev. William E. Crews, who is serving churches at Hugo, Idabel, and Antlers, all in Oklahoma, and also St. James' Church, Foreman, Ark.

**Western Massachusetts** — By Bishop Hatch: On December 14, the Rev. Robert T. Hodgen, vicar, St. John's, Millville; on December 16, the Rev. Carl E. Bergstrom, vicar, St. Thomas', Auburn, Mass.; on December 20, the Rev. Robert W. Gollidge, assistant, Church of the Atonement, Westfield; on December 21, the Rev. Bruce S. Chamberlain, vicar, Christ Church, Rochdale; on January 4, the Rev. Thomas F. Airey, curate, Christ Church Cathedral, Springfield, Mass.

### Deacons

**Southwestern Virginia** — By Bishop Marmion: On December 17, the Rev. Charles C. Thayer, Jr., former Methodist minister, now curate, St. John's Church, Roanoke, Va.; address, 324 King George Ave., S.W. (The morning after the ordination the Thayers celebrated the birth of their new son, Hugh Grant Thayer.)

### Births

The Rev. John G. Arthur and Mrs. Arthur, of Christ Church, Slidell, La., announced the birth of their second child, Jane Dunbar, on December 15.

The Rev. Theodore Besette and Mrs. Besette, of St. Clement's Church, Harvey, Ill., announced the birth of their first child, Frank Hilary, on January 14.

The Rev. George S. Fleming and Mrs. Fleming, of Grace Church, Ravenswood, W. Va., announced the birth of a son, Adrian Dana, on November 15.

The Rev. William L. Green and Mrs. Green, of St. Matthew's Church, Iowa Falls, Iowa, announced the birth of their third son, David Matthew, on December 11.

The Rev. George G. Greenway and Mrs. Greenway, of Grace Church, Mohawk, N. Y., announced the birth of Christopher George on January 17. Christopher has two sisters.

The Rev. David M. Holt and Mrs. Holt, of St. Paul's Mission, Blackfoot, Idaho, announced the birth of Mark David, their first child, on January 3.

### Marriages

Miss Mary Mortimer-Maddox, daughter of the Rev. Richard Mortimer-Maddox and Mrs. Mortimer-Maddox, Great Barrington, Mass., was married on January 19 to Mr. Alastair Reid, son of the Rev. W. A. Reid and Mrs. Reid, Hollywood, Scotland. The couple will live in Madrid.

## Episcopal Church Annual

Through error, the rector of All Saints' Church, Lakeland, Fla., is not listed in the 1959 annual. He is the Rev. Clifton H. White, who has been rector of All Saints' since 1953. His address is All Saints' Church, Box 871, Lakeland, Fla.

## Resignations

The Rev. Carlos A. Avelhe, rector of St. George's Church, Utica, N. Y., has retired from active parish work. Address: 26 French Rd., Utica 4.

The Rev. John B. Shinberger has resigned as rector of Madison Parish, Purcellville, Va.

## Changes of Address

The Rev. J. McV. Haight, retired priest of the diocese of New Hampshire, formerly addressed in Plymouth, N. H., may now be addressed at Apt. 4, 1914 Rockingham St., Cincinnati 37, Ohio.

The Rev. A. Campbell Tucker, retired priest of the diocese of Virginia, is doing supply work in the diocese of South Carolina for the first quarter of 1959. Address: 1 Archdale Rd., Charleston 44, S. C.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### February

8. St. Alban's, Philadelphia, Pa.; St. George's, Philadelphia, Pa.
9. Church of St. John the Evangelist, Boston, Mass.
10. St. James', Hackettstown, N. J.; St. Mark's, South Milwaukee, Wis.; Trinity, Atchison, Kan.; St. George's, Newburgh, N. Y.
11. Holy Cross Monastery, West Park, N. Y.; St. Andrew's, Chicago, Ill.; Church of the Advent, Boston, Mass.; Calvary, Philadelphia, Pa.
12. St. Thomas', Providence, R. I.
13. Church of the Epiphany, Hialeah, Fla.
14. Church of the Transfiguration, Arcadia, Calif.; Emmanuel, Winchester, Ky.

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**TEACHER** for second grade in small Parochial School in South Florida. Reply Box 526, Fort Myers, Florida.

**PRIEST-ORGANIST** for strong, active parish in university city. Must have excellent qualifications and experience. Send all particulars in first letter. Reply Box G-220, The Living Church, Milwaukee 2, Wis.

**TEACHER-DIRECTOR OR TEACHER** for First or Second Grade of Parish Day School which will open for the first time in September, 1959. Salary up to \$4,500, depending on qualifications and experience. For details write: R. D. Doyle, Rt. #1, Box 83-B, Martinsburg, West Virginia.

**UPSTATE NEW YORK PARISH,** Prayer Book Churchmanship, in community of 20,000, wants assistant clergyman to share in pastoral and priestly ministry to congregation of 950, plus sizeable Episcopalian contingent in local college. Good stipend and allowances. Excellent opportunity in a parish with a vital program and a happy congregation. Inquiries invited. Reply Box G-222, The Living Church, Milwaukee 2, Wis.

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### THE LIVING CHURCH

The Living Church

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Sun: Masses 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**T. FRANCIS'** San Fernando Way  
Rev. John B. Midworth  
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

**T. PAUL'S** 2430 K St., N.W.  
Sun: Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**T. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

## PORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30, 1 S HC 11; others  
MP; HC Tues & HD 7; Thurs HC 10; C by appt

## COCONUT GROVE, MIAMI, FLA.

**T. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Ev. George R. Taylor, Ass'ts; Rev. Warren I.  
Hensmore, Headmaster & Director of Christian Ed.  
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
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HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
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Very Rev. H. S. Kennedy, D.D., dean  
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MP; 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

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Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
P 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## NEW ORLEANS, LA.

**T. ANNA'S** (Little Church Around the Corner)  
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Sun 7:30, 9:15, 11; Wed & HD 9:30

## BALTIMORE, MD.

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Spindler, M.A., S.T.B., c  
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Rev. F. W. Kates, r; Rev. A. N. Redding, c  
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;  
daily 12:20 to 12:50; HC Tues & Thurs 11 &  
12:20, HD 11, Wed 7:30

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Ch, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; r, rector; r-em, rector-emeritus; Ser,  
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;  
v, vicar; YPF, Young People's Fellowship.

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8:30) & Wed 10; EP 5:45; C Sat 5 & 8

## DETROIT, MICH.

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Masses: Sun 7:30, 9:15, 11; Daily 7:30, Fri & HD  
also 9:30, Wed also 12:10; MP daily 7:10; EP  
daily 5:10; C Sat 11-12, 5-5:30, 7:30-8

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex  
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

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C by appt

## GLEN COVE, L. I., N. Y.

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4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
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Rev. René E. G. Vaillant, Ph.D., Th.D., r  
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Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,  
Sat 2-5, 7-9

## RESURRECTION

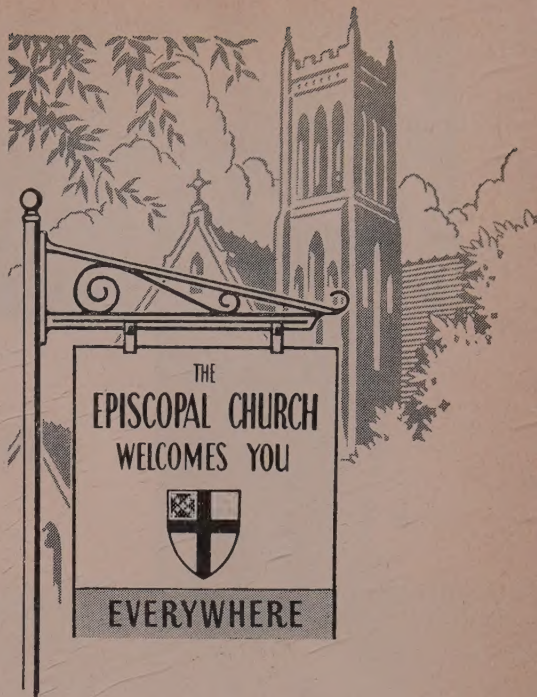
115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt



## NEW YORK, N. Y. (Cont'd.)

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesdays 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

## ST. LUKE'S CHAPEL

487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

## ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,  
B.D., c  
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),  
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &  
3rd), MP (2nd & 4th)

## CHAMBERSBURG, PA.

**TRINITY** Rev. Benjamin V. Lavey, r  
Sun: Low Mass 8, Sung Mass & Ser 9, MP & Ser 11,  
Low Mass 11-1 (1S); Weekday Masses: Mon, Tues,  
Fri 8; Wed 6:30; Thurs 10; Sat 9; C 1st Sat 4:30-5  
& by appt

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;  
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

## CHARLESTON, S. C.

**ST. ANDREW'S** Magnolia Gardens Rd.  
Established in 1706  
Sun 8, 9:30, 11:15; HD 10

## RICHMOND, VA.

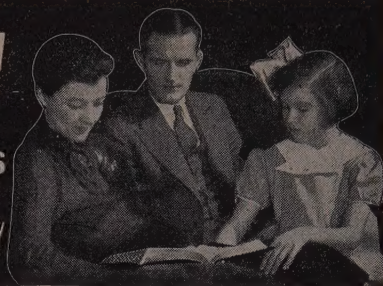
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## WHITE SULPHUR SPRINGS, W. VA.

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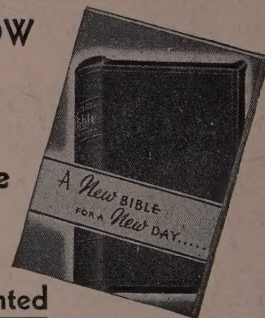
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